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**SOLDIER'S**  
**Faithful Friend:**

*being*

*moral and religious Advice to*

**Soldiers:**

*with*

**An historical Abridgment**

*of the Events of the last War.*

*To which are prefixed,*

*Reflections on the Defection of the Colonists;*

*By Jonas Hanway, Esq;*

*The Third Edition.*

**L O N D O N:**

*Printed for Doddsley, in Pall Mall; Sewel, in Cornhill;  
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TO  
THE GENUINE FRIENDS  
OF THE BRITISH EMPIRE,  
PARTICULARLY  
THE ADVOCATES FOR SOLDIERS;  
AND THE WIDOWS AND ORPHANS  
OF SOLDIERS,  
WHO FALL IN AMERICA  
IN DEFENCE  
OF THE CONSTITUTIONAL RIGHTS  
OF THEIR COUNTRY.

**T**HE little Tract, which I present you,  
was composed for the service of soldiers,  
presuming it might be brought into use in  
time of peace, if not amidst the din of arms;  
and in hospitals, if not in *quarters*. The oc-  
A cation

caſion which induced me to become ſo zealous an advocate for them, was the ſubſcription (a) for their ſervice, at a time when many brave men ſuſtained the ſeverities of a hard winter's campaign in 1759 and 1760. Though there was no church built for the more immediate uſe of ſoldiers, dedicated to the God of Hoſts, for the wonderful ſucceſſes of our arms in the laſt war, this little obſcure memorial might not therefore be the leſs acceptable

(a) The money then received amounted to 7406*l.* 15*s.* 5*d.*, which was laid out in the moſt advantageous manner.

*For Germany.*

6000 Welſh plain waſtcoats.

6000 Pair of ſtockings.

6010 Pair of ſhoes.

4650 Pair of yarn gloves.

3329 Milled and woollen caps.

The waſtcoats were not made up, but the buttons, thread, tape, and needles, were ſent with them.

*For New York.*

4000 Pair of ſhoes.

*For Quebec.*

4000 Pair of ſhoes.

500*l.* remitted in a bill on *Hamburg* to the Marquis of *Granby*, for the uſe of widows and orphans belonging to the *British* troops in *Germany*.

500*l.* remitted to General *Amherſt*, for the uſe of the widows and orphans of the troops in *America*.

404*l.* 3*s.* 6*d.* diſtributed among widows and orphans, and indigent perſons, belonging to the army at home.

able to Him who holds the reins of empires,  
and guides the affairs of men.

You now interest yourselves for the valiant  
soldiers employed in the service of the state in  
*America*: and we may, with as great propriety,  
attend to the good of their souls, as, in other  
instances, we endeavour to preserve their  
bodies. How the sum you have collected,  
which is already near twice as much as That of  
1759 and 1760, has been, and will be expended,  
for the service of soldiers, and the widows and  
orphans of soldiers employed in suppressing the  
intestine broil on the other side the *Atlantic*,  
you will inform the public in good time.

This *little Tract* must speak for itself.  
Whether any one among the *Colonists* will  
learn from it, that *obedience to government* is  
the foundation and main pillar of the whole  
fabrick of society, and the Christian religion,  
we must refer to *time*. Some of them, who  
make high pretensions to religion, are not the  
less influenced by the witchcraft of *rebellion*.

Considering the uninterrupted felicity they  
have enjoyed, from their first establishment,  
to the *progressive greatness* to which they are  
arrived, and the *happiness* they might still  
command, their conduct does not seem to be  
of the truly pious kind: and weighed in the

scale of politics, with respect to the welfare of the people, it is not *wise*. In the eyes of the moral world, this rebellion, whether it be most deficient in *candour* or *gratitude*, may be deemed the greatest wonder of the age.

A vast body of people, always considered as *subjects*, and as such *protected* and *encouraged* in their commerce, are become so powerful as to disavow the *essence of subjection*! They take up arms to defend a principle which militates, in the strongest manner, against the *liberty* of their *mother country*; shewing an example of rebellion, in the highest degree destructive of all government.

Let the object be refined upon with all the ingenuity of modern abilities, in *writing* and *oratory*, so it stands at present: "Plain truth must have plain words, and is not ashamed to be seen naked;" and though it is the curse of politics to deal in *ambiguities* and *reserves*, these have ruined many a just cause.

The *overture* for pacification on our part, to hold the Colonists to their duty as *subjects* seems to have protracted the operations of compulsive measures. The nation has been treated with a disdain hardly to be paralleled, in the conduct of a victorious enemy, towards a vanquished foe. If *this* be not a cause worth fighting for,



for, we may as well leave our government to chance, and let it fall a prey to the first that pleases to usurp it: then we shall find what it is to wrangle about *rights* when we should assert them at the point of the sword.

The cause before us, is confessedly as important as this nation ever pleaded at the awful tribunal of *public justice*. It behoves every one to reflect, what belongs to his duty, not by *fruitless altercation*, but how subjects may be brought, on all sides, to own the supreme legislative power of *their country*. Nor does *reason*, as given us by the Great Author of nature for the conduct life, plead with less energy that we should act with the vigour of a state abounding in resources for war.

No pleas founded on the commercial interests of ourselves and the *Colonists*, can be admissible in *our politics*, but as they are *constitutional*, and consistent with the preservation of the *British* dominions at large. The seat of empire is in *Europe*: and if the existence of our national glory, and the safety of our liberty, depends on maintaining our parliament in a venerable authority, can any *refinements* against this principle of government merit a *discussion*?

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The loyalty and zeal which has burst from your hearts, on this occasion, must be considered as one proof, among many others, that the great and leading majority of the people is equally sincere and determined. It hath been elegantly remarked, that “Generosity is the child of Affluence;” but it may, with equal propriety, be added, that its origin is derived from a nobler progenitor than *wealth* and pecuniary considerations.

We are taught by common experience, that some who have very *small fortunes* have very *large hearts*; and that great possessions are not always attended by a due sensibility of what belongs to the common duties of a *man*, or the love of his country. It is also a received opinion, that the mites of a number swell the sum of benevolence beyond the liberality of the opulent few; but the rich can give like heaven, without feeling any diminution of their enjoyments: the eyes of the *indigent* will therefore be most intensely fixed on them; and when they act like faithful stewards to the great Proprietor of all things, they are happy instruments of mercy in his hands for the relief of every kind of want.

The *good*, in private life, have poured forth their bounty on this occasion, and those who have been entrusted with the care of it, have

guided the stream in so proper a channel, that none of the balmy current has run to waste.

Let the world be divided as may be most agreeable to divine Providence, honest men will do their duty in every station; and if the virtuous fall short of their object, they are still acceptable to the discerning world, and hope to be so in the sight of God.

I recommend this *Christian Book* to your protection, convinced that under every circumstance, we owe it to God and our country to inspire our *soldiers* with a sense of religion. In their native disposition they are *brave* and *compassionate*, and nothing can afford them so noble a subject for the exercise of their *resolution*, and *genuine tenderness* of heart, as religion, and the sense of duty which grows from it, to be merciful to their enemies. The love of truth and justice being inseparable from the *Gospel*, the better *Christians* our soldiers are, it naturally follows, the more respectable will their occupation be.

Whether in peace or war, enjoying every advantage, or suffering every calamity, he who loses sight of immortality, abandons the strongest incentive to the noblest deeds. Consider how much it is your duty, in proper time and  
place,

place, to recommend this, or any other book, if there be any other, better suited to the use of foldiers, that you may act consistently with your own principles, in doing them, and your country, all the service in your power; that whilst you are promoting *true valour*, you may, upon the solid foundations of *christianity*, recommend the charms of *honourable peace*.

I am, with great truth,

Red Lion-square,  
January 12, 1776.

Your most sincere,

and obedient servant,

*Jonas Hanway.*

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A  
P R E F A C E  
T O T H E  
S O L D I E R ' S  
F A I T H F U L F R I E N D ;

A M O R A L A N D  
R E L I G I O U S T R A C T

U N D E R T H I S N A M E .

P U B L I S H E D

J A N U A R Y ,

M D C C L X X V I .







## ADVERTISEMENT.

**T**HE following Preface was written on occasion of reprinting a little moral and religious Tract, entitled *The Soldier's Faithful Friend*, published in One Thousand Seven Hundred and Seventy-six. The sentiments contained in it being political and argumentative, do not strictly belong to a little book, calculated for the purpose of rendering Soldiers more attentive to their duty as Christians. According to the persons among whom the copies may be distributed, the Preface may be bound up, or omitted. The Committee for the Management of the Collection for the Benefit of Soldiers employed in America, to whose use it is devoted, will use its discretion.



THE claims of the *British Colonists* in *America*, and the rights of the *parent country*, have been considered in such voluminous writings, in so masterly a manner, very little ought to be said on such an occasion as this, more than to encourage the warrior, and the genuine *unprejudiced* friend to his country, to exert his utmost power to suppress so dangerous an usurpation. If this cannot be done without the use of the sword; to wield it with proper strength and energy, is the *present great* object of the *British* government.

Such is the corruption of the heart: politicians may deem it no strange event, that *Colonists* abounding in numbers, and living so distant from the *seat of empire*, should be inclined to revolt, were it only from a fondness for change. The *patience* with which the *Parent State* has borne insults for some years past, as it were in contempt of her authority, hath also encouraged them: whilst the checks which they have lately met, have been construed into an intention, on our part, to enslave.

Thus the great event of rebellion, which every child predicted would happen at some time, hath been accelerated. All the nations of the earth would be astonished, if the *parent country*, with so much greater power, were lulled asleep, like an infant in a cradle; or become an idle spectator of her dominions being wrested out of her hands. The *colonists* will not own themselves as the *inferior power* 'till they *feel* that they are so. They have acted as if they thought we *could* not enforce authority: They have declared as much: and it is now to be tried whether we can or not. A million of money more or less is not the object; but whether subjects at home shall sink into a *contempt of each other*, as well as of *foreign nations*.

The *pretended* motive to this unhappy defection is a strange, and before *unheard of* doctrine, which amounts to this, that subjects in *America* may live at *discretion*, or pay taxes as they please. They would not preclude themselves from a claim to the immunities, and protection of subjects; yet disavow a supreme authority *over them*. One can hardly imagine they really think what they say; but they have had the art to dupe their adherents here, and *deceive* their oponents also. The proposition is so inadequate to the mutual support of the state and the people, as not to deserve the name of a *compact*. It requires much ingenuity



to give it any meaning: but an ingenious people may write and talk themselves into a belief of any thing that favours a *party* principle; and That principle, encircled in argument, entangled *civil liberty*. Nothing but the sword, or a *submission* on the part of the deluded Colonists, can extricate them.

*Refinements* in politics are always *dangerous*. As no state can subsist without taxation; if one part of a people disavow this authority, legislation in general must soon follow it; and such a partial system, in a state possessed of any vital principle of coercion, can produce no other effect than a *civil contest*. The object is to defend the foundations of government, that the whole fabric of it may not be undermined. To judge from events, the evil is apparent; and the exertion of *military strength* to prevent the impending ruin, is no less a work of *necessity*.

As nothing is more subject to change than *trade*, we must not be surprised to find, that the course in which it runs at one period, overflowing its banks, and inundating the fields it was intended to fertilize, should be thrown into a different channel, till in the progress of time it may again revert. All the laboured arguments of those who do, and of those who do not understand trade, may, in the issue, prove



prove equally inconclusive; for it is impossible for any state to retain its puissance by confining itself to mere pecuniary power arising from traffic.

We may corrupt each others hearts, and debase our understandings, by the *scandalous abuse and prostitution of the press*, and make it administer to *rebellion*, but such a misapplication of our time must verge to the destruction of *freedom*: it never can *support* civil or religious liberty. It must be apparent to the unprejudiced world, that he who has the best heart, will be the most anxious to keep mankind in *peace*; and he who hath the best understanding, and the clearest conception of truth, with a heart, acting in his proper sphere, will, on such occasions as this, exert his endeavours, that peace be made on solid *national* principles, not on chimerical claims, to which our glorious constitution is a stranger.

Whatever *divine Providence* intends in the issue, this rebellion may be in some measure ascribed to *libertinism*; and whether the *country* in question is designed as a  *blessing* or a *curse*, yet remains to be proved. It is not peculiar to *inconstant tempers* to rebel occasionally; the *Colonists* do things in a higher stile of *folly*, as well as *presumption*, than any *modern* times can boast of. Some at home have suffered their  
pre-

prejudices to carry them such lengths, as even to call *rebellion* against their *native* land by a different name ! Such is the force of *opinion* ; and such the complacency which men find in events, which flatter an undisciplined self-love, even against their own interest.

There are many cases in which very few people are qualified to *judge*, though so many scruple not to *pronounce* a definitive sentence. As to the leaders of the *colonists*, allowing them to drop all moral considerations, they have acted with consistency throughout ; but they have mistaken, as *I apprehend*, several points.

1. That their *dear mother* would not declare war against them for fear of *hurting* them, tho' they waged war against her.

2. That they are able to carry on a war with her.

3. That if they were to succeed, they could not establish so lenient and beneficial a government, as they have lived under.

4. That they have not computed how far the jarring interests of the constituent parts of a *new government* may affect their *security* : nor yet, to what degree the *jealousy* or *ambition* of other nations, separately or conjunctively, may involve them.

The *belief* that success will attend their *efforts*, however these may have been defended on  
ground

ground of argument, doth not appear to be reconcilable with any *probable* event. It doth not seem to be the politics of any *European state*, to admit of such a change in the general system. Attempts of the same kind have been often made by the *Colonists* of America belonging to various states; but they never were defended by any other state. *European* states quarrel about *Colonies*, to whom they shall belong, but not for their forming *independent states*. To deny the existence of a *supreme authority* in the parent country, is, in one view, declaring war against all the regular governments of the world; and loosening subjects from the salutary bonds of public happiness.

It was necessary however for the *Colonists* to hold forth the *pretence* of no supreme authority; or they must have confessed there was not just cause for rebellion: they must have appeared directly as the usurpers of a government; for it is not so much for *what we have done*, as for what they say, *we may do*, that they take arms: yet at the very moment they hold this language, they not only exercise a *supreme authority*, as they pretend, for the *common good*; but they convert the sceptre of justice into a rod of iron. Not daring to make laws, they denounce vengeance at large, against those who are disobedient to their *mandates*.

Govern-

Government within government, and clashing authority in subordinate departments, is a gross solecism in political oeconomy. But to suffer the erection of a *new state* in *America*, is an object not fathomable by vulgar rules of politics. Who can tell what might happen to drain this country of her strength. Whilst this nation retains any degree of reputation in arms, resources for war, or skill in the arts of peace, it can never prostitute its honours to its own lawful subjects, and yield up the supreme authority. This in effect would be acknowledging that we were become the *inferior* state, and dependent on the *Colonists*.

Every thing appears as mere *declamation*, to those who differ in sentiment: but it must be obvious to the *candid* inquisitive world, that the *infant rebel* has been nursing, by some of the *colonists*, during the present century, if not for a longer time. By the inauspicious influence of indolence and timidity on this side the water, the child grew up, as if it had been peculiarly *favoured*.

Within these *twelve years* past, we have had occasion to *explain* what we always understood to be our right; and the *Colonists* seemed to acquiesce, that is, *rather than provoke a war*: but to judge from *events*, the *resolution* of several of their leaders was taken, to try what they could do.

When



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When

When the *Atlantic horizon* began to darken, we were *still afraid* of going too fast. The parent fearing lest she should hurt the *untoward child*, fed its ill humours, till a *fever* broke forth. Jarring sentiments at home confused the *understandings* of some; and *interest* or false tenderness the hearts of others. These weaknesses have acted against us in a hostile manner. Some thought too meanly of *American strength* and *resolution*; and many became partial, on a *fond expectation* of a *friendly disposition* from a *real, secret, and inveterate foe*.

After the *invitation* given, and the terms offered, which the *Colonists* themselves were once understood to have proposed, they rejected them with disdain: as the *parent state* advanced to accommodate, the *Colonists* retreated. Could they give a more convincing proof, that they meant to try length of swords, and disclaim all our pretensions to authority? Could such circumstances be deemed to carry with them less than an *hostile intention*? But they strove to *save appearances*, in hopes to gain the countenance of other nations.

There has been something singularly providential in this business, for these twenty years past. If a timid conduct in former administrations contributed so amply to cherish rebellion; our *valour* has been subservient in a  
much

much higher degree to accomplish the work. The brave man, whose memory we have recorded, is said poetically to have died in the *arms of victory*. The vanquished *Montcalm*, in his expiring moments, predicted that we should find reason to deplore our success: The gallant sea officer *Saunders* lived long enough to see this prediction in part verified.

Thus Providence disposes of the affairs of men. We thought what we did was *right*; and *now* we may with the highest confidence conclude, *it is right to reduce rebellious subjects to terms of submission to reasonable government*; and leave no room for cavilling, or misconstruction of such conditions of subjection.

The *Americans* have flattered themselves to an amazing degree, as if our government were in the hands of a minority. If *administration had changed hands*, would a spirited nation have therefore prostituted its honours to her Colonists? Yet upon this foundation their *leaders* might build some hopes. What a *puerile* delusion is it to call the *national* forces the *ministerial army*! With all their sagacity, could any thing uncover their design more openly, than the attempt to make the good people of *England* believe they were devoted to slavery, because themselves were inclined to

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break

break their bonds of connection, and be no longer subject to the *parent country*.

The expence of this civil war will be considerable ; but the conduct of the *Colonists* must appear so much the more rebellious ; and whilst it opens our minds at home, to a clearer sense of the true nature of their pretensions, it may conciliate us the more ; and providentially lay the foundation of a more permanent peace. The Almighty, in whose hands are the issues of life and death, the strength of nations, or their decay, will incline our hearts as seems best to his unerring wisdom. We may hope, that *experience* will convince the *Colonists* of their error ; and the cunning of their *leaders*, which inveighed them into mischief, may furnish address to extricate them.

It is evident that the *Colonists* may live in *uninterrupted freedom and happiness*, increasing in *riches*, and every *worldly enjoyment*, under the mildest government on the earth. But if they have so low an opinion of us, or so high an one of themselves, as to try length of swords, “ pride goes before a fall,” and we must see whether this aphorism will be verified in them. If they are flattered with such immense views of empire, from extent of country, as a florid imagination may suggest, let us see whether these will prove *castles in the air*.

Such



Such of them as have leisure for vast projects; they who are grown wanton with success; or, lastly, those who wish to share with them who possess the property; may, from an impulse of self-love, press forward to the execution of their great plan of *independency*. It is not a new thing for men to suffer their nobler faculties of mind to be inflamed by their *fancy*; and “to go a whoring after strange inventions.”——

Ingratitude is a sin not uncommon in the world: It is not punishable directly by *human laws*, at least not in private life; but as *Lora Bacon* says, reserved for the *Furies*. In *rebellion*, if it calls forth the *Furies of War*, it may meet an ample punishment here below. How the account with the *Colonists* will stand with heaven, we must leave to the *Power* to which it belongs. When a number of people, composing a community, are inebriated with an insensibility of gratitude, and spurn at their benefactors, so far as to give them no credit for any *good* received; as if regards of this kind were of no weight in the scales of *secular politics, and temporal convenience*, what is a *man of sentiment* to conclude?—If he believes in a *Providence* and a *day of retribution*, such a conduct will appear to him as obnoxious to *punishment*. The individual may not feel it in the same manner as for a crime he has committed.

mitted against his neighbour ; but if the community be forely afflicted, he will have his share of suffering. If by using *base* means for ends of supposed *public* advantage, I see my country involved in an acute calamity, it will revert into my own bosom, and I shall suffer pain in proportion to the evil I have occasioned.

He who rebels, unprovoked by *oppression*, but only the *fear of oppression*, endangers life and property for *fear* of dying. If he usurps power, influenced by any motive of ambition, he may deserve punishment ; but he who takes arms, compelled by the tyranny of a prevailing party, and wishes for a fair occasion to lay them down again, has a title to pardon.

If the noblest remedy for injuries received in *private life* is *oblivion* ; in *public*, the passions of men being less interested, the injury may be the sooner forgotten. *Experience*, in both cases, teaches the offended party to guard against the same evil *for the future*. In civil broils, there is usually more *personal* resentments, than in foreign wars ; but crimes committed through *force* or *necessity*, are objects of pity and commiseration : as he who makes it his choice, may deserve punishment, according to the circumstances he was in, of *true* or *false* infor-

information. It is sometimes hard to distinguish the circumstances of private persons in civil wars; therefore the mitigation of *laws* is as necessary to avoid *cruelty*, as the obedience to them is to shun *guilt*. When the offended is the *judge*, it is the more necessary he should lean to the side of *mercy*.

My principles lead me to begin with *mercy* in *speculation*, that they may end with *mercy* in *practice*. Happy were it if the *Colonists* would attend to the true genius of this nation, from which they derive their strength and power; and in defiance of which so many of them now brandish their swords.

Let the remembrance of all accidental circumstances, and mutual provocations, be obliterated, as they are between nation and nation, when contending parties are tired of war. Let the *Colonists* then inquire at the door of their own hearts, if the demands of the British state, taken in a candid view, are such as warrant their rebellion! I will suppose that many of them apprehend *America* to be their *only country*; they may have seen no other: They are reminded how *large a country it is*; therefore they draw a precipitate conclusion, that it ought to be independent of any other. This doctrine might have had a more plausible appearance half a century hence,

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when the generation shall be near gone, who saw with their eyes, and heard with their ears, how deeply the British state interested itself for them, *only fifteen years* since, in regard to the *enemy* they dreaded, and apprehended themselves no match for. They should have delayed till the politics of *Europe*, by some turn, of which I have no conception, should wear so different a face, that nations should cease to be jealous of each other. Things are strangely altered in this little course of time. If from such an humiliated state, a people, in so short a period, rise to so presumptuous a condition, as to contend with a puissant monarchy, lest peradventure they should be hereafter injured by a *moderate tax*, (for why not suppose it will be moderate) without which no state can subsist; what are those nations, which are less powerful, to expect, not only with regard to their own respective subjects, but from the injuries which may hereafter be done them from a *new quarter*. This may be thought problematical with regard to a *new empire*, under the name of a *Republic*; but it seems improbable that the *principle* will be pleasing to any established state in *Europe*.

It is so untoward, and has been so unintelligible a business; so humourous, tragical a representation; such a strange compound, that none of the actors have known what they were about.



about. *Government* seems to have erred very much by thinking too lightly of the business, though partly corrected by an early trial of what the *Colonists* really meant, *war or peace*; not sufficiently determined *on what was to be done*, nor *fortunate* in what it did. The *opposition* erred more perniciously, in adopting a principle of supporting a *partial, imperfect, discretionary subjection*, pregnant with infinite mischiefs, and particularly flattering the *Colonists* into sanguine hopes from the quarter of party-contest, though such party was their dupe. The *Colonists* may in the issue appear to have erred the most fatally of all, by provoking a *formal war*, as if they could have resources to maintain it without trade. The aggregate sum of their *delusions*, as they appear to me, from what I have collected.

1. These *British subjects*, who call on us to acknowledge, that we also are *subjects*, are imperious or lunatic.

2. These *soldiers* and *sailors* are not deputed by the *British state*.

3. They are *barbarous invaders*: they are "only a *ministerial army*."

4. I know of no legislative authority over my country.

5. I think myself free from all subjection to any jurisdiction from the other side the *Atlantic*.

6. I

6. I am warranted to measure length of swords with any power that presumes to say, *I am a British subject.*

7. The *British* government is a most *unjust*, most *arbitrary*, most *despotic* government.

8. It is ever known to enslave its subjects in a most *tyrannical* manner.

9. If I plunge my sword into the breast of this *mother* of mine, as she is pleased to call herself, I shall do no evil.

10. We are not to be considered as *Colonists*, having no superior but God.

11. *Great Britain* assumes the right of taxing; but she has it not, nor ever had any right to tax us.

12. She never imposed any tax before; nor have I ever paid any.

13. I never acknowledged any authority she had to levy any tax.

14. *Besides*, she never judges of the expediency or measure of taxation, always harrasing her people who are miserable and despicable.

15. She always abuses the power the subjects give her; and lays more heavy burthens on them, than any other country on the earth.

16. I am by no *divine* law, nor any *moral* principle, bound to submit to her.

17. She ought to submit to our independency, and be contented to take what advantages we please to grant.

18. It

18. It will be *prudent* to oppose her as an enemy, for we *can* oppose her.

19. We have vast treasures to purchase any thing from foreign countries.

20. We have strong fortifications, ships of war, and alliances.

21. We have as large resources for war as Great Britain can pretend to.

22. *Great Britain* never succeeded in her contest with *France* or *Spain*, why should *we* fear her?

23. We can bring into the field and maintain as many troops as *France* and *Spain* together, ever brought into the field at one time.

24. Our towns and coasts are most effectually secured from all insult or harm, from Great Britain.

25. We solicit no foreign state for assistance and alliance *against* Great Britain.

26. All *Europe* is our friend, and wishes us success.

27. We can owe no duty to *Great Britain*, on any principle of gratitude; she never spent any blood or treasure for our service.

28. *We* conquered *France* in *America*, and never acted a subordinate part.

29. If *Great Britain* will not make peace with us, we are *able* to defy her power.

30. Perpetual war with *Great Britain* can never hurt us.

31. Every

31. Every wise *American's* apprehensions of evils from being taxed, are greater than from the hostile attempts of any fleets or armies.

32. The benefits of trade to us are insignificant.

33. We have not acquired any riches by trade.

34. We shall not get by trade a quarter part of what *Great Britain* may demand of us.

35. We can carry on trade in spite of all her strength.

36. We are in no danger of ruin from war.

37. We shall shew *Europe* what a mighty people we are, in spite of all that any European power can do to prevent our *independency*.

38. *Republics* afford the greatest security to the liberty of subjects, of any government in the world, especially in the corrupt state of mankind.

39. All republicans are virtuous.

40. The greatest and most formidable empires of *Europe* are at this time *republican*.

41. We have nothing to dread from our own numerous armies in our own country.

42. We shall establish our government with so ample a confidence in each others probity, having all but one common heart and interest, there is not the *least* fear of any danger.

43. We



43. We already give a specimen of our government, distressing no man, at this time, on account of his *politics* or *religion*.

44. We compel no man to take arms for us.

45. We threaten no man if he does not take arms.

46. We exercise no kind of tyranny.

47. We are in all respects just and free.

Here is a huge pile of assertions: They never came all from the mouth of any *one man*; but directly, or by implication, these daring *false* pretences, but supposed truths, laid the foundation of this rebellion, the *real cause* being the *ambition* of leaders, and their hopes of *worldly glory*.

But the most *shameless* art of delusion, is when the *Colonists* talk of *reconciliation*; and at the same time, with the gravity of senators, hold forth a romantic proposition of conditions, such as they know are as inadmissible, as that we should become slaves and cowards upon principle. They can answer no end but to *insult*, and load the mother country with imputations of the crime of shedding the blood for which the *Colonists* are accountable. Will the world be *amused*, or give the *Colonists* credit for candour or humanity, in respect to the blood which has been spilled in this contest? Exceedingly untoward must those be, who  
honour

honour them who are the instruments of such delusion.

It is most apparent, that there are circumstances which may flatter these *Colonists*. Their *distance*, their *numbers*, and, as far as I know, their *prowess*, may afford some of them splendid hopes of success. But they will do well to consider the power of canvas wings to transport *nations*. That the greater the number in arms on their part, the sooner they will devour their land; and the more repugnant will the farmer, on whom the whole depends, be to war. And as to *courage* in general, the fighting they have had, has been in conjunction *with us*, not *against us*.

Still we must suppose them not devoid of reason and judgment: In many instances they give proof of a large portion of both: *American* lawyers and writers are not therefore the ablest politicians, nor the most valiant warriors: will they *prosper by civil war*? The *Colonists* will now plume themselves, in having the field before them: and if nothing less will serve than being the *lords paramount*, they will maintain their *usurpation*—if they can. I hope they will *all* live to see the day, when their *parent state* will appear truly respectable in their eyes.

As

As a lover of my country, I am deeply interested in the event of the quarrel. If I could discover, that the *Colonists* were never bound by any compact, either from *law, usage*, or the nature of subjection, I might think myself not the *aggressor* only, but the *protractor* of an unjust civil war, and so far as *opinion* goes, the *guilt* would fall on my own head. But while I thus indulge my thoughts, *uninfluenced* and *unawed* by any consideration but the pure and ardent love of *truth* and *justice*, I unavoidably use the term *subjects*, as applicable to the *Colonists*; and without any further investigation, than a reference to the plainest *facts*, as they are delivered to us from the records of parliament and authentic history, I am *perfectly satisfied* they are *subjects* to the British state, of which the *king* is the head. Nor is it less evident, that they now *act*, as if they never *had been* subjects controlable by a *British parliament*. From their beginning, and thro' the progress of ages, until this hour, to whom have they belonged if not to *Great Britain*? The country in question has been called the *British America*: and as *subjects*, what ought they now to do?

There is good reason to believe the *New Englanders*, from the beginning, have had a strong partiality for the name of a *Republic*, rather than a government, under a *limited*

*monarchy*: but if we speak of them as a *separate people*, they have *acknowledged* the *monarchy*: if considered as the *same people*, they have even boasted of their *allegiance* to the king, whom they know to be a part of the state: as the *same people*, they have received the *protection* of the *state*: and as the *same people*, they have been *taxed*, in various forms, by the authority of parliament.

To deny that such an authority over them ever existed, is to take off the mask of modesty, and renounce all regard to *truth* and *candour*. If it is *necessary to deny* it, in order to give rebellion the colour of *justice*; to act consistently they must still deny, in spite of *conscience* and *common sense*; how else can they render the vulgar repugnant to national subjection, and the duties of subjects, or averse to a pacification of the present troubles?

To judge of what they may *enjoy* or *suffer* under the new form of government which they would establish, is their province: but when we *hear* of tyranny well attested; and *see* people fly for refuge, we may *believe*. They have digested a plan; it may be presumed with strong hopes of succeeding; but they seem to take it for granted, that the *power* of the mother country is languishing in a *consumption*: and that the other *European powers* are of *their party*,



party, and see things in the same light as themselves. These *two* articles of *their* political creed, neither *reason* nor *experience* seem to warrant.

If the Colonists were contented to be *rich* and *happy*, and partake of the wealth and felicity of the state to which they belong, they would not think of mending their condition by rebellion. They would at least have taken fifty or an hundred *years* more to *consider*; and then they might find it best, to remain the *free subjects* of a *limited monarchy*; and not hazard a submission to a dozen or greater number of persons, who must rule under such an usurpation, on the same principles as they acted when they took up arms.

To view this matter in the calm lights of *mild philosophy*, we may consider men as born with the seeds of their mortality; but as accidents frequently intervene to accelerate their *dissolution*, *political bodies*, by excesses in the use of *power*, are subject to *convulsive fits*. The superiority of the soul is still apparent: it is the province of *reason* to correct *folly*, and teach us how to avoid *evils*, which in the other case we could not shun. “*Why do the nations so furiously rage together; and why do the people imagine a vain thing?*”——Because they are hurried on by their passions, and will not do justice

to the *reason* which the Lord of nature hath given them for their *guide*.

The first passion which shews itself in the *infant mind*, according to the great Mr. *Locke*, is the *thirst* of *dominion*: We must not then be surprized that a *colony* arrived to such maturity, should have this *manly*, or this *childish* thirst. *Subjects* covet pre-eminence, and as subjects they may be gratified; but in the *new* world they have *new conceits*: *Many* desire to be *kings*! Kings by our constitution are controllable, but these subjects own no power to control *them*. If those leaders of the people will act in subordination, they may enjoy as much *greatness* as subjects can with consistency aspire at: But if they are intoxicated with popular applause, and take advantage of the predominant passion of the multitude: if they wantonly challenge the *supreme authority*, against which they clamour, in order to exercise it themselves, their ideas may prove to be *vain things*.

Our constitution is so admirably *poized*, and so well *proved*, it is amazing that men who have lived under it, should be ignorant, or neglect a concern for their own lives and properties, and appeal to the *sword*, to be delivered from an object which others think worth dying for! But the *Colonists*, being full of the  
pride

pride of *numbers*, proceed to *usurpation*, and all reasoning ceases. They fly to the *sword*! Do they know that this is often the instrument of unveiling *truth*, and the means of chastising men for the neglect of *justice*? Reason and religion, which alone can teach men what they ought to *have done*, may teach them what they ought to *do*.

The inferior part of the people of the Colonies, from the conceit of being more on a *level* with the superior, or being *enthusiastically* inclined, may subscribe in great numbers. Let us for their sakes hope they will see how *vain a thing* it is to delegate authority to a few chiefs, as if they had all dropt from heaven, with full powers to establish a *perfect* government on the earth. Is the first principle on which it is to be founded agreeable to, or diametrically opposite to those taught by the *Messiah*?

If they determine to trust to the forming a new code of laws, the execution of which is to be maintained by the sword, against their lawful governors, may it not be turned against the usurpers? Is it really to be imagined such a change will render those people happier who had no earthly thing to complain of before? Yes: say they, "*We may be hereafter taxed too heavily, and therefore we defy your fleets and armies.*" Is our government then become

so diametrically opposite to what it was, as to be oppressive? We do not usually cut down the tree in order to get at the fruit. If I may still prophesy, or venture to draw conclusions from *facts* and appearances, the *Colonists* will soon repent of so *vain a thing*; and returning to their true political faith, avoid the more *probable*, or *certain calamity*.

Would they establish a *levelling plan*? *It is vain*. Would they return to a primitive state of colonization? *It is vain also*. Do they *really* wish to be only *husbandmen* and *shepherds*? No. Would they live on each others *spoil*? This is not meant. Do they imagine they can conquer their mother country? By their *actions* they would have it thought.—These are questions of great moment.

The *Colonists*, it is well known, have fought, and I do not dispute their *bravery*; but as yet it hath been only with the *Indians*, or in conjunction with us, or under our immediate *influence* or *protection*. I speak of things *in general*. I will go further: *War* is a much greater scourge to mankind, than these *late happy Colonists* have any knowledge of. Their parent country knows it by *awful* and *repeated experience*. I am assured from good authority, that the contest in the late war, did not cost  
the



the belligerent powers, and those who suffered by them, less than a *million of lives*. And how many fair fields were laid waste, may be easily conceived, even in countries too polished to admit of the use of *scalping knives*; and without the spleen and petulancy, if not the *cruelty* which often attend on *intestine broils*.

Every honest man must deplore the sad effects of war, and the delusions of reason which render it necessary. The *Colonists* are now repugnant to *peace*, on terms of constitutional authority; whilst *we* contend for the constitution, as That which secures to us *life and property*. How unhappy it is that the same object should wear so different a visage, in different places!

It is a melancholy truth also, that many, having in opinion given rebellion the garb of *justice*, by dressing this infernal hag in the robe of *innocence*, they fell in love with her, as if she possessed every charm which can grace human nature. These will now reflect on the blood which may be spilt in *such* a cause!—However influenced by *opinion* or *passion*, to confound distinctions, and call *light* darkness, or *darkness* light, has been in all ages the instrument of the *Prince of darkness* to delude mankind into destruction.

Those

Those who have seen but little of the world, may be ignorant that with all the imperfections of our government, and there is no government in the world perfect, it bears authority so meekly, and guides with so lenient a hand, it is a *wonderful contrivance*; but the construction requires the prop of virtue. So much virtue will support so much *liberty*. It cannot in the nature of things be otherwise. — When all our virtue is gone, all our liberty will vanish. If our government were not *amazingly* lenient, could the *British Americans*, at this early period of their history, be so forward as to contend for a separate dominion? It is for being so lenient, we now see it *insulted*!

The sovereignty which the *Colonists* aspire at, seems to be so heterogeneous in its principles to national equity, the justice, and the safety of the *parent country*, it poisons the fountain of government from which her strength and splendor flow: the wonder therefore would be, if she were not to take arms, as against a *hostile invasion* by a foreign enemy!

The refinements of the *pen*, and the flowery periods of tedious harangues, have now lost their power: *common sense* and the *sword* are become their substitutes; but common sense is possessed of such *life-restoring qualities*, if we used them properly, they are as able to preserve

serve, as the sword to destroy. Would to God the *Colonists* were patient enough to *hear* and *understand* ! They would not then attempt to purchase so *uncertain* a *good*, at so monstrous high a price !

That partial regards have warped the understandings of *some at home*, and opened their ears to the arts of fascination, is too evident. But the grandeur of this object will surely *awe* them, whlst others of different sentiments, beholding the sad consequences, will exert themselves the more; and by returning *good* for *evil*, endeavour to extinguish the flame !

That there may be *honest men* not deep enough in politics to discover the tendency of this rebellion, nor what belongs to the security even of the *present generation*, must be obvious: but this object most evidently regards the good of posterity. There are many questions in *political œconomy* which are problematical ; but taking this in its plain appearances, divested of all *refinements*, it may be reduced to two articles of enquiry.

1. What is it that constitutes a subject ?
2. Is it probable that our government will act *foolishly* and *tyrannically* enough to afford cause for a *rebellion* ?

If

If the *first* question be answered by a total denial of *subjection*, except in a partial manner, which we say is *no* subjection; the *last* becomes insignificant: but it may prove that neither *reason* nor *facts* are attended to by those who rebel. The ruling passion absorbs every other consideration; and if the *flames* of war are to be thus wantonly lighted up, we are to see whose cause Providence will befriend. As *affliction* oftentimes does more towards opening men's eyes than *prosperity*, it may still be hoped the *Colonists* will act such a part that *military strength* shall not be the sole measure of the contest.

*Time* will discover, that our government is built on the solid basis of justice; and therefore it may be hoped the *Colonists* will at length find they may safely trust to it; and that *peace* will be restored on a more amicable principle, than their necessity arising from an inability to carry on an unequal war.

If the *Colonists* will open their eyes to behold how much happier they may be, as a *great part* of a *great empire*, than as *twelve provinces* oppressed with war, and dwindling into insignificance; they may prevent the declension of their glory as *Colonists*. As a *state*, presuming on ability to defend itself, it is easy to foresee



foresee they will be subject to *perpetual alarms* from *domestic* or *foreign enemies*.

Every *honest man* is anxious for the good of his country; but the *wisest* are generally the least inclined to *change*. We learn from the evidence of the oracles of *God*, that *every day brings with it its own evils*: Will these *Colonists* provoke the greatest of all calamities, and bring its accumulated force on their heads *at once*? Some *real evils* there will be in life, let it be managed ever so well; *imagination* will carve out many more; and it is not uncommon for men to idolize their own timid apprehensions, and calling it *courage*, bring on themselves the very misfortunes they meant to shun.

Every *brave honest man* is ready to die for his country at all times; but his *bravery* and *honesty* should be *at all times* supported by knowledge of what will tend most to promote the *prosperity* of his country, or prevent the *calamities* she is subject to. Where shall we find a more excellent frame of government than our own? The complexity of republicanism breeds perplexities which only tyranny can counterpoise; or it sinks a state into dependency. In our *constitution* the supreme magistrate collects the power of the nation; as the majority of the voices of the people by their representatives, prevents anarchy and  
con-

confusion. Happy it is when a people discover, in due time, how to avoid making rods to scourge themselves with!

It often happens in politics, as under the influence of *other passions*, men deviate so much from *reason* as to become *frantic*, and negligent of their own preservation. Our success in war and commerce has not rendered us so *luxurious*, or fat with plenty, as to induce us to kick at heaven, or meditate the destruction of each other.

Why should the *Colonists* imagine so vain a thing, as a separation from us? They must be *subjects* or *enemies*. We preserve our national faith, and mutual confidence; why should this *infernal spirit of rebellion* fix her standard in the *new world*, and under the pretence of greater sanctity, invoke the wrath of heaven! We have no desire to disturb the repose of any people, much less our own; and the higher opinion we entertain of the good intentions of the *king* and *his parliament* towards his people, the more ready should the *Colonists* be to die in defence of that *justice* and *humanity* which have generally distinguished the annals of our country, beyond other nations of the earth. Stript of all disguises, it must be every day more apparent, that as it is not the *interest* of any man to hazard his *office*, or his head,

*head*, which so many *are*, or *seem to be*, looking after, for any private emolument. It is not credible that it should be the *interest* or *inclination* of our government to oppress any part of the people, whatever quarter of the globe they may inhabit.

*Inconstancy*, *extravagance*, *covetousness*, and irreverence towards authority, are the bane of liberty; yet these have not been able to move the meek and lenient spirit of our government. It will not exercise *austerity*: the total loss of virtue among the people may render it expedient for their preservation; as usurpation may introduce tyranny on the part of usurpers: but let the people return to their obedience, our constitution remaining safe, the administration of government will run in its wonted gentle course.

Those who least study their own defects, are the most liberal in accusing others. Our *genius* constantly requires energy in government; but contrary to the practice of the politest nations, we have beheld men acting a part as if they meant to subvert government, yet not a hair of their heads has been touched: The letter of the law, however the spirit of it might be offended, did not permit of their being molested on this account. So sacred is liberty

*liberty* esteemed; so tenderly is authority employed; so utterly averse are we to the exercise of the lowest degree of *oppression*, we smile at danger. But it is not less evident, that *liberty* must have an auxiliary, or how will she be able to defend herself? And are we to look for her defence among those who take arms against this generous object of our *love*? The stability and felicity of the whole, under one common supreme legislative authority, for the great ends and purposes of *distributive justice*, depends on *virtuous discipline*.

Under these circumstances, both reason and religion warrant our hopes that Providence will convert *evil* into *good*; that this *martial litigation of rights* may not be bloody. In this early æra of the history of *British America*, our union may be settled so as to prevent a greater effusion of blood hereafter. At all events, it is our duty to hope, that the great Defender of the cause of *truth* and *justice*, will vindicate the rights which have been so rashly invaded.

When will the world be wise! How small a portion of the simplicity and purity of heart which *Christianity* inspires, would quiet their minds who are so *alarmed* with fears or *distempered* with *ambition*. If *reason* and *religion* are our only guides, mankind must be *restrained*



*strained by them* : but let us, before this great end is accomplished, take heed that the happy frame of our constitution, by which we *exist* as a state, *be not dissolved*. By this we are become distinguished among the nations as warriors, by land and sea, as *merchants, navigators, manufacturers, artists of every kind*, and particularly as *husbandmen*.

For our so much celebrated constitution we this day contend. Is it not worth contending for? Is it not by this we are rendered as *merciful* as we are *brave*—ready to forgive, ready to receive a fellow-citizen, a fellow-subject, —or even an enemy, become a friend, with open arms? But shall we be ready also to yield up *this our glorious constitution*? Is it fit that we should live after it expires? The great majority of the nation is not sick of *bealib*: Their minds are not fascinated with *refinements on liberty*; nor have they any wanton desire to try what pastime *civil war* will furnish, but determined to *stand or fall with liberty*.

If *common sense*, as well as *moral rectitude*, give place to *false refinements*, by which civil liberty has been entangled, even to dispute whether there be such a thing as a supreme legislative authority, we must not be surprized that men's minds should be infatuated with false notions. But this calls on government

to make the most vigorous preparations to maintain the rights of our country, that our possessions, so lately thought the happy fruits of a long, expensive, and bloody war, may not be blasted like a mildewed field of corn ! Let not our labours in the pursuit of military glory become an object of derision among the nations ; nor our condition so much the worse for our blood and treasure ! Let us not submit to give strength to a formidable rival ; or render our whole system of politics subservient to the caprice of a part of the people.

In expatiating upon this vast subject, I am the more encouraged to hope for *good*, from observing, that the *Colonists* are driven to the *puerile*, or *delusive plea*, of imputing our resentments of their conduct to *ministerial* ambition. They speak of the “ *ministerial army* ! ” Those who do not see this to be the *cause of the people*, who contributed so amply to accomplish the great purpose of giving security to these *Colonists in the late war*, but ill deserve the name of friends to their country. Let us endeavour, that our children, and our children’s children, on both sides the *Atlantic*, may have one common interest in the security of life, property, and all other temporal enjoyments.

It may be observed, in our history, that whilst unanimity has reigned amongst the *three states of the realm*, we have had but *one interest*. And when the people have placed a confidence in government, to enable it to pursue a war with vigour, the same spirit descending gradually on the minds of the people, our strength has multiplied to an amazing degree, even sometimes to undertake romantic exploits in war, by fighting for the defence of *other injured nations*: Shall we not fight for *our own*? What I say is supported by numberless facts: and as to *power*, if we look back to the late war, many things were done which were conceived to be *impossible*. This *civil contest* cannot be so arduous a task, though it may require the same spirit of *valour* and *activity*.

The ways of Providence are *past finding out*. That great success in war always operates for the *good* of a nation, is not determinable by any vulgar rules of political arithmetic. How much, or how little revenue will be gained, is a question of importance; but how the people shall be employed for their mutual *peace*, *safety* and *comfort*, and how their *morals* shall be improved, are points of much greater moment in the estimate of national felicity. As to *income*, *trade*, and the *splendor of life*, they are but secondary to happiness. It would be fortunate for the world, if no state had half

so good an income as it possesses : poverty keeps more nations quiet than riches : and the coinage of *paper money* in *America* may produce the same *good effect*.

If *war* is the madness of nations, as the events of it often prove ; *civil war*, on the principles which the *Colonists* adopt, is making *suicide* a *pastime*, and surpasses all the world ever knew before. When reason and religion are shut out, force and violence will come in : But where supreme authority is disputed, how are *armies* to be disciplined ?

The *soldier* being often the righteous minister of heaven to chastise an iniquitous generation, it is easy to conceive, why the *Almighty* is so often stiled the *God of Hosts* ! That *armies* are the instruments of his vengeance is very obvious ; and tho' the fiercest opponents talk the same language, both cannot have the *justice* of the cause on their side.

If there is an *evil* to be submitted to, whether real or imaginary, it must be the measure or quantity of such evil, which should determine the measure or quantity of the resistance. And doth history furnish an instance of so *little cause* for carrying things to so fatal an extremity, as in the present rebellion ? If

*taxation*



*taxation* is an inseparable companion of legislative authority, will *subjects* rise against subjects to say, that legislative authority comprehends not That which is essential to its own existence? What government can exist without taxation? As to the expediency and proportion, these must depend on the wisdom of a government, which being *free*, is never supposed to hazard a remedy, in its effects worse than the disease.

At no time hath our character, as a nation, been more at stake, to shew the world *whose we are*, than on this great occasion; at once to hold out the *sword* and the *olive branch*; to suffer the grossest indignity, and whilst we resent it with the spirit of *warriors*, to pray with the fervor of *martyrs*, that the wrath of Heaven may be averted from those who refuse to submit to the most obvious terms of civil government, social links, and convivial joys! The *parent country* may surely appeal to Heaven, that it is not a thirst for the blood of her own children, nor of dominion, but her *right*, coeval with her constitution. With what moderation she will settle the terms of *re-union*, the *Colonists* may soon prove, if happily they will *bear* and return to a *sense of duty*. It is in their own breast to *save their country*, their *landed* and *commercial* interest; their *houses*, and their *farms*; their  
*wives*

wives and children ; or expose them all to the ravages of war !

Such is the situation in which they put themselves !—Though some facts are repugnant to such a belief, one might be induced to hope the difficulty of peace will be less than is vulgarly imagined. The Colonists could hardly conceive, that their conduct would rouse this nation to such exertions ! At the same time, we are to act as if they had determined to erect a sovereignty of their own ; for so they have declared in the most explicit terms.

Force only can oppose force. As we are now circumstanced, we must consider *security* as an *enemy*, and that a number of undisciplined insurgents is a formidable rebellion against our excellent constitution. We must prove to *ourselves*, as well as the rest of the world, that under a virtuous King, and a consistent parliament, we possess as much energy as may answer all the *good effects* of *despotism*, without any of the *evils* of That form of government which throws so much power into one hand. We may shew that a vast empire may be governed by a *free people* under a *limited monarchy* ; possessing such powers as are constitutional to the crown of these realms. And though the strength of the state cannot be shewn but by the concurrence of the *representatives* of the people,

people, these generally understanding what is necessary to the *safety* and *preservation* of the community, we have every thing to *hope* for.

In the mean time, let us not forget that there is a *Providence* which governs the world; and that the councils of men, in the justest cause, are evidently under the guidance and protection of it. That over-ruling power, which so darkly to the eyes of men pervades and animates, appoints and directs all the concerns of the *intellectual* and *material* world; in other words, That God, who is the great arbiter of all events, will decide this cause. Of this I am not in the least degree doubtful, and therefore think it an indispensable duty to implore his mercy, that the folly of the *unrighteous* and *rebellious* may be turned into the wisdom of the *just*; and shew the world, that the obedience due to a supreme legislative authority, is essential to the most affectionate government on the earth. Thus may the sword be so wielded, as to create as little effusion as possible of the blood of *fellow-citizens* and fellow-subjects.

The greater our ability to give laws, the less danger there will be to those who are repugnant to receive them. By their speedy submission to our lenient government, *peace* may be restored on the terms of *honour*, *comfort*, and *security*, both to their *parent country* and *themselves*.

Let

Let *jealousy* and *ambition* subside, how easily may both sides be screened from *domestic* enemies; and hereafter enjoy the uninterrupted tranquility which is the reward of *justice*, *judgment*, and *mercy*, in the administration of government.

Let the *Colonists* consider the relation of man to man, as superior to all others; but that this begins by subject to subject. Can they say, without the deepest blush, that they are *not* the subjects of the British realms; or that it is no *great object* to oppose British valour to British valour, or set *British* glory and *interest* at variance with themselves?

This must be a sight will make angels weep! Even those foreigners, who from political causes, are used to think of the British empire as an *enemy*, will shudder at it; well knowing there is no reason for such a *civil contest*, but such as is founded in the ignorance or corruption of the *usurpers*. To this evil every state, so much less lenient than ours, is every day subject. Rebellion, so unprovoked, must appear to them in the more horrible garb, as if it were a spirit come hot from hell to lay the world waste. What then must *he* feel, who is truly anxious for the prosperity of his country at large, in whatever quarter of the globe he may live!

It



It is a duty of the highest importance to every true subject, to suppress a rebellion against the just and inherent rights of the *mother country*. Her pretensions are so abundantly proved from *reason* and *facts*, to be in the highest degree just, every one who claims the common protection of the *community*, ought to think it an indispensable obligation to exert his endeavours, as the most grateful offering he can make, at the altars of *justice* and *humanity* !

Whatever delusions *party-wrangling* may have created, every candid subject will *now* behold the *truth*, as darting on his mind, in meridian brightness ; and become as averse to the botching up a business of this importance ; as perchance he may have been *before* inclined to yield to the deluded *Colonists*, who forget that they were living under the most benignant government in the world !

If we can come to a clear understanding of each other, on both sides the water, we may mutually learn to be *wise* ; and, from this event, teach our children how to avoid quarrelling hereafter. To this end, let us endeavour to transmit down a *true spirit of peace* and *domestic tranquility*, to the remotest posterity. This is the solid foundation of the *happiness* of mankind ! This is the genuine fruit of the religion

*we*

*we* profess; and in proportion as it is transfused into the breast of warriors, *Christian heroism* will be found as much superior to the gratification of *ambitious* views of *worldly glory*, as the assurances which it gives of a *future state* of happiness, excels all the tinsel glitterings which this poor world can furnish !

The happiness of our nation is such, that when the *spirit of the people* keeps pace with the views of government, our weight, as a *free state*, acquires an accumulated force. And what is all our boast of *liberty* without this spirit? Is there pleasure in *dissention*? Does it assimilate with the joys which arise from *humanity, union, and national love*? These are both the *cause* and the *effect* of *liberty*, constituting the operative power, without which it could not exist; but degenerating into *turbulency*, it brings on the very evil vulgarly pretended to be warded off.

Every proposition requires its portion of enquiry; but the *good sense* of this nation generally predominates in the issue. The understanding, as distinguished from the *passions*, takes off the veil which obscures the charms of *truth*; but the warmth that animates our souls, requires care in the management. This our history abundantly proves. Neither the *warrior, the lover, the friend, or the statesman,*

*man*, the *patriot*, or the *saint*, reach to any exalted heights of virtue, without a portion of *celestial fire*. And what is this? *Sincerity of heart, honesty, and resolution*. It is not the uncontrolled blaze of *enthusiasm*: it is not the temper which obscures reason, but That which gives it energy, and invigorates the faculties of the soul. It is *calm*, and *serene*, viewing both worlds with an equal eye, determining the choice for a life of *public* and *private* virtue, or an honourable grave!

To be *generous* and *servile* is a contradiction: To be *humane* and *oppressive* is repugnant to *common sense*: If humanity is inseparable from *true policy*, and the due exercise of it the most effectual means of supporting the *civil* and *religious* liberties of our country, what foundation is there for believing any *Briton* will connive at the oppression of a fellow-subject, whatever quarter of the globe he may inhabit!

The *Colonists* have discovered the bent of their inclinations, in the strongest manner; though we may conclude, as it happens in all cases of rebellion, that great numbers of individuals, did not mean to proceed to such extremities. It is to be presumed that some have been deceived by *ambition*: *Fear* and *prudence* may have combined their force to

make others appear as favourers of a cause, against which their hearts revolt. Some of them have been bred up to insult their *mother country*, too apt to be *submissive* where *trade* is concerned, and they have passed with impunity: and do not yet know what it is to oppose the *terror* of her arms! *Little as this island* may appear to them, on the face of the map, she has resources for war to give laws. And whence do they arise? From a propensity to oppress? It is her enmity to *tyranny* which gives her this *pre-eminence*. Her strength is founded in the lenient spirit of her government. Of all the follies and iniquities which may be imputed to her, the want of tenderness to her children the *Colonists*, or the semblance of *ingratitude* towards them, can with no propriety be imputed to her. These are crimes which do not stand in the catalogue of her offences. On the contrary, her blood and treasure have been lavished in their cause, to a degree of *romantic generosity*; and she is yet forward to overlook their *criminal offences*. And what do the *Colonists* require at her hands? If they have so *highly* benefited, and may yet reap the *greatest* advantages by her protection, would they rob her of the *power* of protecting?—Let them consider by what means they are grown so great as to *dare* her to combat. They should reflect that they have a more formidable enemy than



than the *native Indians* with whom they have been used to contend.

It is one of the clearest propositions in the political world, that the Colonists must depend on their mother country for *protection*. Do they aspire at being so puissant, as to be able to despoil her of her wreaths of military glory; and while they triumph over her commercial interest, make a play game of that excellent constitution which is *certainly* the operating cause of their greatness? If such considerations do not strike the alarm at *our* hearts, who live happy under the government of our country: if such motives do not call forth the exertion of *our strength*, we shall deserve the acutest sufferings.

Were a *foreign* enemy, in *hostile* enterprize to triumph over us, and refuse the common rights of society, we might with sorrow behold our *sun* darkened, and see our splendor eclipsed: But when our *friends*, and those whom we so lately called *fellow-subjects*, our *partners in trade*, our *companions in war*, our *fathers*, or our *sons*, cherished in our bosoms, and enriched by our kindness!—to behold *them*, insulting and reviling the country they are bound by so many ties to honour,—whilst it corrodes our hearts, it rouses our *indignation*.

Upon such grounds of argument there is reason to hope the *Colonists* will repent, and bid us sheathe the avenging sword. The mercantile part may otherwise soon find their error, by the total loss of their commerce; and their *Farmers* behold the value of their property diminished, even to the level of the original state of colonization.

If any of them are at length moved by considerations of the immorality of such conduct, it will be so much for their honour as individuals. The greater part may receive conviction, that they have been abused by apprehensions of *slavery*, and *oppression*, which have existed only in their heated or timorous imaginations.

We may hope the beneficent Father of mankind will influence the hearts of these people so far, that they may reflect what devastation *war* creates. The fairest fields and pasture lands, and all the rich variety which nature dressed by art can exhibit, with every domestic charm of peace, or smile of plenty; every joy the heart can relish, may change their visage, and wear the face of horror.

Such evils the *Colonists* invite! Trusting in numbers and extent of country, they would wantonly make a *trial of strength*, as if they apprehended we were inclosed within a *magic circle*;

*circle*, and could not hurt them. Heaven grant they may not too late discover their mistake; but submitting to that constitutional authority which is the envy of all the nations of the earth, rejoice to take their share in the advantages of it.

The *soldier* is now called upon the stage, to act *his* part in his *dauntless* occupation. *Folly* and *iniquity* render his services necessary; and obeying his commander as a soldier, he may be considered more immediately in the light of a *friend* who hazards his life for us. Upon extraordinary occasions he has a claim upon us, beyond most others in common life, were it only for the *peace*, for which good men always languish.

The honour of a well-regulated state arises from the government of it, encompassing every object which can be comprehended under the name of the *public*. But there are times, in which a *government* like ours is gratified by the applause of individuals. In the case before us, it is obvious from what principles the purest wishes for public safety and tranquility, led numbers to make a *voluntary offering* to the soldiery in *America*, which has proved considerable enough to prepare a *present* for a *few thousands*, in addition to the *common ammunition clothing of an army*. To one man

a pair of shoes or stockings may be acceptable. An under waistcoat for warmth in winter, or to be worn in summer, as a light garment to work in, or to march in, must be agreeable. A milled cap or pair of mits, or any such article of small mounting, as may be essentially useful, is so far a benefit, that the soldier may save the cost for other purposes : and if he is abroad, where such articles are not to be purchased ; or in a climate, which renders his wants more piercing ; or in a winter's campaign, the gift increases so much the more in value.

It is the property of charity, to endeavour to render every man sober and prudent : and if a soldier thinks he has a friend who demonstrates his regard by any kindness, it is agreeable to the temper of a true Briton to fight so much the better for it ; and if he falls he may die with one virtue in his heart the more : he may be grateful.

The munificence which gave occasion for these reflections is also the cause of the publication of this little Tract, which relates to both worlds. The book will afford spiritual nourishment to those who have sense enough to take it ; whilst the pecuniary contribution will alleviate the bodily pains of a sick or wounded soldier ; a sick woman or a child. It may, as I have observed, guard their limbs from the severity



severity of a *winter's* sky, or contribute to the ease of a *summer's* march, whilst a small pecuniary aid assists *widows* and *orphans* in their journey to their native home, or to the place where they may find bread.

This is an object which many who have not yet contributed to, may upon maturer thought, esteem it an honour to stand in the list of such distinguished friends to their country. Let no prejudices, or opinions taken up in a delusive view of things, create a coldness to the cause of the sick or wounded, the widow or the orphan, who looks up to them with an imploring eye! The miseries of civil war should be alleviated by *every* possible means; by the power of the public, in the *public* train of business; and by the power of the individual by private munificence, still *doing good*. The *contributor* may be well assured that the *committees* (a) which are charged with the conduct of this affair, have been, and will continue to be very attentive to the most salutary expenditure of every farthing of this important, precious gift!

The subject of this book is intimately connected with the subject of the pecuniary munificence. We are *all* soldiers in the warfare of life, and should contribute to support our country, that we may not live to see it injured  
by

(a) *At London, and at Bristol.*

by any daring usurpation of power, or wresting of government out of its lawful hands. And whether a contributor be a *noble* or a *commoner*, a soldier, gentleman, or merchant, there never was a more important occasion for his zeal and attention.

He who loses sight of the glorious prize which the *merits of Christ* have purchased for him, may with sorrow think, how rapidly *his* sand is running out ! If upon a *steady foundation* of philanthropy, built on a belief in *Christ*, he makes his offerings at the shrine of *christian charity*, and *does all the good*, and *prevents all the evil* he can, he will *rejoice* in the hope of mercy and favour, at the hand of God !

The sober soldier into whose hands this *little tract* may chance to fall, *now*, and at any time hereafter, when the din of war is past, will feel himself desirous of life, as he may conduct it properly, and render it acceptable to his *Maker*. To his native spirit of valour, he will join the glorious ardour of a *genuine christian*. Hence he will derive a *joy*, and *satisfaction*, to which the *profligate* is as much a stranger, as he is to the sweet calm of *domestic happiness*.

Numerous are the miseries which attend on war, and the change of abode to which *soldiers* are at all times subject ; and these demand a peculiar consideration.--Their benefactors, on  
this

this occasion, may enjoy the exalted satisfaction of discharging a number of the kindest offices to their fellow-creatures ; at the same time that they convince our fellow-subjects of *America*, that a *generous manly spirit* is gone forth in this island, in favour of that *affectionate common parent*, from whose loins they sprang, which may give the more persuasive sound to the voice which calls them to their duty. And that they may see the things which belong to their own happiness, and not plunge themselves deeper in the sin of rebellion, must be the hearty prayer of every true friend to the British empire.

What can I say more on a subject which occupies my thoughts and fills my heart with anxiety, on my pillow ; in my duty in office ; in my portion of attention to the *contribution* ; and amidst the highest convivial joys that I have any share in ! — I will still add, that *candour* and *resolution* invoke us in the most persuasive terms to act a *manly part*, that neither *high church* nor *low church*, may at length render it doubtful whether *any true religion* possesses our hearts. Let the *purity* and common sense of our *faith as christians*, instruct us in the *moral* and *political* part we have to act, by no means to render religion subservient to any secular purpose.

As

As to *politics*, with all their boasted patriotism, some of us seemed to forget that we *have a country*. If this land, and his majesty's *American dominions*, are one common object, for heaven's sake let us not *divide them*: if *they* have a separate interest, let us shew our zeal for our own. In the great views of our sovereignty, dominion, national glory, and common felicity, there certainly is but *one country*, and it demands our warmest services and deepest attention on this occasion. Let us divest ourselves of prejudices, and view her with an *affectionate, generous, and benignant eye*: let us behold her seated on her awful throne, with *virtue* on her *right hand*, and on her *left, liberty and honour*. Behold her with a melancholy brow addressing her children in these terms.

“ For heaven's sake ! have ye forgotten yourselves ? Are you become *quiblers and wranglers against yourselves* ; against the common sense of freedom, and all that is sacred to me as your common friend and protector ? Will you *yield up one object to-day*, that you may with the less reluctance *resign another to-morrow* ? For shame ! exert yourselves, or you are unworthy of the renown of your forefathers, and will dwindle into insignificance. The ground of the contest is changed ; you must militate for the *superiority*,  
and



and maintain it with justice and honour, considering the happiness of the *Colonists* as your own. Drop your *puerile* contentions: be no longer enchanted by childish passions. Shall a fondness for *dress*, *equipage*, the *table*, or your *amusements*, turn your thoughts from *me*!

“ Let this occasion fire your souls with a sense of the *manly duties* you owe me. Cast away your *puerilities*. The best dressed man is he who appears like a gentleman, and makes the *least expence* for his *clothing*: The same rule holds in other articles: This will put you in a capacity of administering the better to *my wants*. There is a measure in all things.—Do you not perceive, *my daughters*, that even your curls, your flounces, and your top-knots, and all the brilliancy which captivates a female fancy, are hurtful to *my interest*?

“ You, *my sons*, pretend to be ready to die for me — Shew it by your actions: you are *brave* and *intelligent*; masters of science, and all the politer arts. You are rich in *agriculture* and *manufactory*; and figure high among the nations; yet in consequence of your *splendid refinements*, you do not avail yourselves of your natural resources. Have you not *eighty* or an *hundred* thousand of the flower of my family employed in walking before a *sedan chair*,  
loading

loading the hind wheels of a *chariot*, or crowding your splendid apartments with *superfluous attendants*?

“ Are you not also feeding at least *threescore thousand horses* beyond the bounds of convenience or reasonable pleasure; and you think you have a right to do it because I make your property sacred! It is for this very reason, you owe it to me to be less expensive.

“ I charge you to encourage *marriage*, that there may be *more mouths*, as well as *more food* to supply them!

“ You who take the lead in *disputation*, and occupy your thoughts in *finding fault*, when you should be shewing your *example* to *correct* them, render yourselves venerable by your virtues, that you *may correct others*. You object in general to *sumptuary laws*: serve me then from a principle of love and friendship.

“ Be *frugal* and *pious*.——I am sensible this requires *time* — but I charge you *to think of these things*, that all may go well with you hereafter! Half the resolution you shew in *opposing*, would accomplish the work—Puzzle not *my cause*, to prevent decision, or render it abortive; but let your *candour* overcome your *prejudices*. *My present demand* of all of you, is that you maintain *my rights*.

If

“ If I have lost the *gift of persuasion*, and the *eloquence of love* is departed from me, tho’ my heart bleeds to think of it, I must speak to some of you in *thunder*. I still hope for the return of the *disobedient*; and if so it pleases the Almighty, that you who *really respect me*, bring my *American* children to their right mind; be not ashamed to confess your obligation to them, untoward and perverse as they now appear; for as *good* often comes out of *evil*, they may be the instrument of Providence to awaken you, to a truer sense of what belongs to *virtue* and to *me*.—Remember this: If you will be *free*, and enjoy the good things of this world in *safety*, you must be virtuous. There is no alternative.

“ Turn then from the error of your ways. Think of a prudent, wise, just distribution of the bounties of heaven. Correct your laboured arts of *false taste*, and look with *contempt* on your *follies*. So shall every face be clothed in smiles, and the land enjoy the sweets of tranquility!

“ The means of reducing your debt may be found; but there must be more energy in my service, and more unanimity in your councils. Let this burthen be lightened, and my *American children*, though perverse for a season, will soon see things in a different point

of view.—The *regulation* of them also requires *energy*: Let it be the *energy* which constitutes the shining part of the character of a *brave* and *free* people. Let it be properly and happily exerted, that it may produce *my permanent welfare*.

“ If there remains amongst you one who thwarts the measures now taking for vindicating my rights and the rights of the crown of these realms, suppose him biased by *interest, passion or prejudice*, and that he is not a true friend either to my *American* children, or to you who compose my *state* at home.

“ All arguments which refine away the essence of the subjection of my Colonists, as if they were not a part of my empire, and subject to a portion of the expences of maintaining my state, are calculated to reduce my power and lustre, and in the issue, render my Colonists less happy and free. It is not politic nor expedient to levy *heavy* taxes upon any subjects, but particularly them who live very remote. This must be as obvious to you, as the iniquitous conduct of those who usurp government, on *false pretences* of *oppression*.

“ The revolt of my Colonists is against the common sense of mankind; it is an attempt

not



not only to subvert *my* policy, but it militates against all other *European* states, who have colonies or plantations: it militates against all government, on which the happiness of mankind depends.

“Seeing that there is no just foundation for so desperate an expedient, it is impossible but that I should consider these my children, whom I have fed with my own blood, cherished in my bosom, and impoverished myself for their sakes, but as very *ungrateful*: So heaven, for some wise end, will have it to be! but the day of retribution may come! I trust it will please the Almighty to bring them into a better mind; that seeing the errors of their ways, they may return to a due sense of their *obedience*, and enjoy the peace and felicity which I have in store for them.”

Thus might the *happy genius* of our country, our much lov'd, *fair Britannia*, speak to us without any imputation of local prejudice. Perhaps at this hour the *nefarious hopes* of many of the *Colonists*, that a civil war would be lighted up in this island, in *their favour*, are evaporated. May the record of such *infernal* hopes be obliterated in *the book of accounts*!

The *expectation* of *foreign states* waging war with us, *on this occasion*; or joining in alliance  
 f 2 with

with them, may appear to be equally the produce of pride and delusion.

The *fond suggestion* of being able to trade, in spite of our efforts, may perchance also appear more like the *fabrick* of a vision, than it did twelve months ago.

As to our inability to transport forces for the speedy reduction of the *Colonists*, the time is drawing near when this great event may be *realized*, tho' it should not be *believed* in *America* till it is *felt*.

As for our intentions of *oppression*, or giving any real cause for rebellion, it appears as the suggestions of a jealous distempered imagination, excited by *falsehood*, and operating like *fear*, which betrays reason.

The *present situation* of the war, may be naturally ascribed to a combination of causes: it is not my task to condemn or acquit any one: To appearance we have left *undone*, those things which we *ought* to have done; and we have done those things which we ought not to have done. This may be the confession of *political* sinners: but nothing can be more apparent than the *humane hopes*, with which administration has been deluded, of preventing the *Colonists* from plunging deeper in *rebellion*.  
Tho'

Tho' *delay* may wear the face of *feeble politics*; the event may prove, that Providence hath been indulgent to us, in protracting the decision: the *peace* may be the more *permanent* and *happy* to the *Colonists themselves*, as well as the rest of the *British empire*.

Many events within the compass of my life, and memory, prove incontestibly, that we are generally wanting to ourselves in opening our wars with vigour: witness that of 1739 with *Spain*, afterwards joined by *France*: and in 1756 with *France*, afterwards joined by *Spain*; and in the intermediate time, the *pretender's* attempt in 1745. This evil seems to arise from various causes, not difficult to be traced out. The movements of the popular or republican part of our constitution, often check the *activity* or prevent the *secrecy* which war requires. Perhaps something *phlegmatic* in our temper; or what is not inconsistent, a *presumption* that the *British spirit*, without the *arm of flesh*, is sufficient to make our enemies flee before us.

And may not a secret confidence in our resources for war, also operate to render us tardy, till experience proves that *security* is our most dangerous *enemy*? Whatever the cause be, the effect is, that it requires time to wind us up to our proper standard of energy. This may operate to involve us the deeper in expence; but in

this case it looks like *virtue* to have been tardy. Time being *happily* given for consideration, we may hope will save much effusion of the blood of our fellow-subjects. The martial part of the contest, can hardly be said to be begun. The curtain is now drawn up : and those to whom it belongs, have learnt the parts they have to act.

The mutual happiness of subjects is the first object of all *honest men* ; and to contemplate how far *we* may providentially succour each other on both sides the *Atlantic*, to avert the anger of heaven, is an *obvious* duty. According to the *Spanish* proverb, *the injurer is the last that forgives*. Those who think themselves engaged on the *innocent side*, will shew it by *seeking peace*, as the truest criterion of an impartial, well-regulated judgment : but *what peace* could That be, which is purchased at the price of sacrificing our *constitution*, and the glorious birth-right of our children, to the *fears*, or *jealousies*, or *ambition*, of *American Colonists* !

The contest now is, for *superiority*. On our part, it is not so much the consideration what the *Colonists* cannot do to maintain their usurpation, as what we *can do*, to suppress it. It is not to be feared that government will slacken in providing such a force, as may, by putting



us in a capacity to act hostilely, obtain the more speedy and happy reconciliation. To judge of those who compel us to call them *enemies*, can they array a great force for war, without great sums of *real money*?—What an amazing confidence is necessary to support the circulation of *paper guineas, crowns or shillings*, under the precarious circumstances of waging war with a *potent state*!—Will *enthusiasm* feed or clothe an army? Will not many *provincial common soldiers* at length discover, what a *strange object* they are fighting for?—*Not to be taxed*! Will they not be taxed five times as much to maintain a separation from the *parent state*, and perhaps see themselves enslaved into the bargain.

If the *Colonists* can find the articles for such a warlike array, as will be fit and necessary to *oppose us*; it is a reason for exerting our endeavours, both in public and in private duties, to prevent their success. The humble offering to humanity, public love, and public interest, which gave birth to these sentiments, I mean the generous contribution for the benefit of soldiers, soldiers widows and orphans, &c. claims *the higher attention*.

The *Colonists* appeal to *heaven* for the consistency of *their* conduct: *We* appeal to the same *power*: We seek the defence of our constitution

stitution as it is founded on the principles of the rights of mankind, not refined into absurdities; but strengthened by reason and experience, and the justice which flows from true religion. We mean to prevent an usurpation; and suppress a power assumed over a vast country, part of the *British* empire, purchased with much *British* blood and treasure.

The ways of providence are inscrutable; but in the common as well as the great events of life, we generally find *certain causes* produce certain effects, and *we ought to expect a happy issue to this cause*. The virtue of a nation depending on good order and government, and the security derived from *union*, it is to be hoped the common sense of the *Colonists* will at length lead them to discover, that obedience to the *parent state* will be a more glorious sacrifice than all the oblations they can offer to *ambition* or a wanton desire of *independence*, which to appearance would set them afloat in a *sea of troubles*.

That heaven may grant a safe, just, consistent, and speedy issue to this contest, must be the prayer of every *honest man*.

J. H.

February, 1776.

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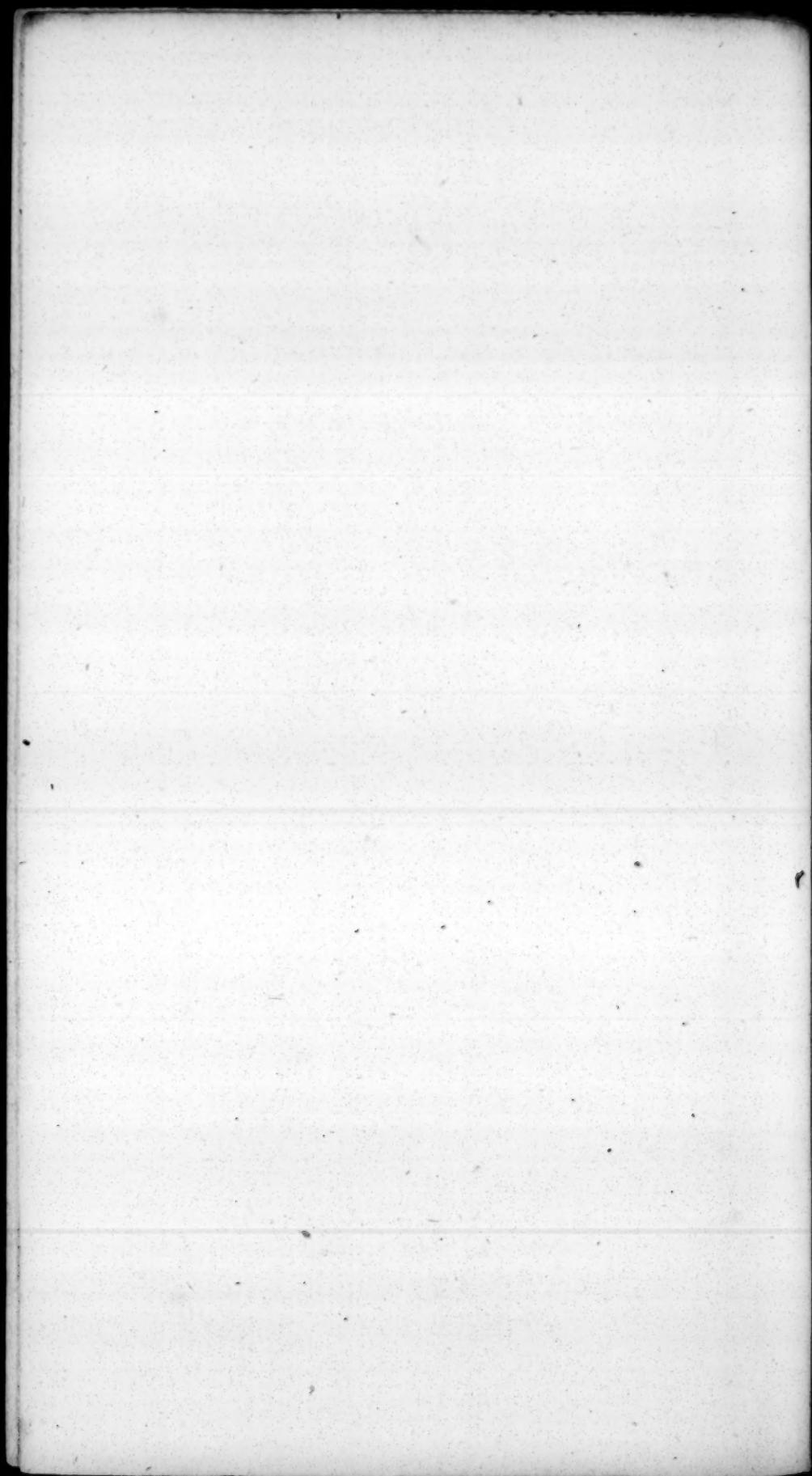
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THE  
SOLDIER'S  
FAITHFUL FRIEND.

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INTRODUCTION.

*My honoured Soldier and Friend,*

YOU cannot be ignorant, that the good order and peace of the world depends on our obedience to the great Lord of nature, who created it. Look round! Survey whatever you can compass with your naked eye, whether by day or night: Do not the wonders of creation which are presented to you, strike your mind with awe and reverence?—We may you cry out, *How wonderful are all thy works, O God!—how infinite thy mercies to us sinful men!*

That in God alone we live, and by his power move, and have our Being, is a subject so awful, we are lost in the contemplation of it.—But when we read how it pleased him to send his only Son on earth to teach us his will, and out of love, even to die an ignomi-

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nious death upon the cross!—This demands so much gratitude, it is amazing how any of us dare to offend him.

In spite of all your iniquity, when you sit down to *think*, you will not only discover in what *christianity* consists; but also judge how easy it is, if your heart be sincere, and your mind right, to discern the vast advantages of being a *Christian*. These extend to both worlds, but particularly to the great and mighty hopes of happiness in the regions beyond the grave.

If you further consider by how many accidents you may go into that country, from which no traveller returns, where you must either find happiness or misery, as a man of common sense you will be watchful not to do a *wrong thing*: you will observe what your conscience dictates to you *to do*, or *not to do*.

If I had not your interest at heart, and esteemed and honoured you, I should not be at the trouble of writing to you. You are, under God, the instrument of the defence of our nation. A soldier who obeys his commander, I consider as *my friend*: he hazards his life for me. By his profession he devotes himself to his country; and if he is a *good man*, he is a friend to every fellow-subject.

You



You are a man like me, though you may think perhaps, it is not so much in your way of life to be *serious*. Your duty carries you abroad into all parts, where you converse with *Heathens* and *Mahometans*, as well as with *Christians* who differ from us, in some articles of belief.

Be assured, that your good or ill behaviour, will either credit or reproach our church and nation. Those who know nothing of our heavenly Bible, can have no other way to judge of our religion, than by the lives of such as profess it. And how often has the great and venerable name of our *Lord and Saviour Jesus Christ*, been profaned; and his holy doctrine despised! It is lamentable to observe how many rather *defy* than *adore* the great and terrible God, in whose hands their breath is, and without whose mercy they cannot live a moment here, and must perish hereafter.

In one view we are all *soldiers*. Life is a warfare, and nothing in this world can be so much our interest, as to be prepared to meet death with comfort: and yet it is as true, that many not only overlook both their dangers and deliverances, but even provoke God in the midst of them! How many have I seen disordered in drink, or heard them swearing as soon as their danger was over, as if the odious

vices of drunkenness, and taking God's name in vain, were a proper offering of gratitude to the Almighty. Will he not one day shew men the madness and folly of such proceedings? The serious thoughts of every one that deserves the name of *man*, must condemn such *senseless* conduct; and the spirit of a *christian* trembles at the guilt of it.

Offer you my service, as one that earnestly desires your present and eternal welfare; beseeching you, as you would be happy *here* or *hereafter*, that you will now live, as all reasonable persons know they ought to live, and as every one, at last, wishes he had lived; namely, that you will maintain the honour of a *reasonable Being*, and the good conscience of a *christian*: that you would demean yourself as one who knows that God is his king, his governor, and judge; and that his favour is the only true and solid happiness of this world, and of that which is to come.

You will grant, that nothing can be more reasonable or desirable, than to possess a steady quietness and comfort within your own breast; and that you should not be reproached and condemned by your own heart. Can any thing in the world be so great and happy, as to attain a near and comfortable relation  
to

to God, in the firm hope of enjoying happiness in his *eternal kingdom*? Shall we sin on, as if we meant to invite his most dreadful judgments on the earth?

Can any thing be more sweet, than the satisfaction of having done the will of him that made us? What is so noble and joyful, as the *victory* over our own corruptions, the snares of this world, and our infernal enemies? This is the divine work: and these the glorious advantages of our *blessed religion*. St. Paul's great concern was this: *And herein*, says he, *do I exercise myself, to have always a conscience void of offence towards God, and towards men* (a). Whoever prudently adjusts these two points, has a wall of brass about him: He *fears* nothing, but *lives* with honour, and *dies* in peace.

I am, with great truth,

Your very sincere and faithful friend,

J. H.

(a) Acts xxiv. 16.

## SECTION I.

*General Reflections on Christian Duties.*

**I**T is your special business to make your peace with God. It is a concern of infinite importance to us all, and therefore ought to be done with the greatest care. It is of such unspeakable consequence, it cannot with safety be delayed. It is a wonder of mercy, that God, who is a *righteous avenger* of all wickedness, spares a wilful sinner a year, or a month. If this book falls into the hands of any one who has neglected his salvation during *many* years, and gone on presumptuously in a continued course of disobedience, it invites him to think seriously of his guilt and danger, and to set himself, without delay, to secure the *one thing necessary*. Can such as neglect their duty have any reasonable comfort, whilst exposed to the eternal wrath of Almighty God? If they were not stupified, they could neither eat, nor drink, nor sleep with satisfaction, till they had some ground to  
 hope,



hope, that the infinite Majesty of heaven is *appeased*.

Do all your worldly business, as one who has a soul fixt on something higher and better than the things of the earth. If you are wise you will never seek profit or pleasure in this world, by any such means as will endanger your interests in That which is to come. To live, *as without God in the world*: To have *reason*, but not to use it: To have a *conscience*, and to oppress it, and make it your enemy: To have the offer of *eternal bliss*, and to neglect it at the hazard of everlasting destruction! Is not this madness?

Well, my friend, let us consider, 1. The dreadful case of a *sinful life*. 2. The means of obtaining pardon, and peace with God. 3. The danger of deferring to use those means.

Take a serious view of the dreadful case of a sinful life; where many sins have been committed, and each of them lies as a weight upon the conscience; and there appears no effectual repentance, but a daily repetition of the same, with other provocations. In such circumstances, the man is not only at a distance from God, but disaffected to his government, deaf to his call, averse to his will, and in effect, at *war with him*. This is the general

case of all wicked men, whose hearts are turned from God to sin and vanity : and if they die in such a state,—are they not in the way of destruction ?

You may be easily convinced, that such as do not love God, nor desire to draw near to him, are *unfit for heaven* : And that such as have no likeness to God, the great Father of mankind, nor acquaintance with him, are not properly his *children*, and can have no inheritance in his kingdom. Doth not this demonstrate the necessity of obeying the commandments and ordinances of God, as the only means of his favour here, and hereafter ?

A word against an *earthly prince* may condemn a man to temporal death, but eternal sufferings await repeated offences against the *Almighty Sovereign* of the world ! Sin against him threw down angels from heaven, stript them of their glory, and loaded them with *chains of darkness*. Sin drove man out of *Paradise*, and brought *briers and barrenness* upon the earth. Sin has drawn down *showers of fire and brimstone*, to burn several *cities* and their *inhabitants* : it has destroyed one world already by an *universal flood* ; and the time is coming on, in which the *heavens shall pass away*, and the *elements be melted down* ! An end will come to this visible frame of things, and this will be

an introduction to those *flames*, in which we are assured ungodly, impenitent persons, are delivered over to torment.

In how sad a case then is that person who hath a load of sin upon his conscience, and is daily increasing the weight by new guilt ! How terrible will the sense of his sins be, when he comes to appear before That great and holy God, whom he has so often affronted ; and when he hears himself doomed to inexpressible torture.

Do not deceive yourself : *hell* is the place where God will shew the dreadfulneſs of his wrath, and display his power in the punishment of his enemies. *What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction (a) ;* he will shew, at last, how miserable his *power* can render those who have long abused his *mercies*. Is not this enough to make the ears of every one that hears it, to tingle ; and to fill every soul with horror who considers this as his own case ? It will indeed be the case of *every sinner* who will not timely repent.

Entertain a due sense of *your natural depravity*, and you will not only duly value your  
*spiritual*

(a) Rom. ix. 22.

*spiritual physician, Jesus Christ, but you will rightly apply his remedies.*

## S E C T. II.

### *Joyful Reflections on the Mercies of God.*

**W**E have all done a multitude of ill things through the corruption of our nature, and the power of evil customs, and are like to grow worse, till we have *filled up the measure of our sins*, unless we restore our spiritual life at the fountain of mercy.

Now, my friend, our unspeakable joy is, that the means of obtaining pardon of the Almighty are obvious. *God is by Jesus Christ reconciling the world to himself, not imputing their trespasses (a).* And by this one Mediator betwixt God and man, the salvation of the worst sinner is effectually provided for, if he timely lays hold on the remedies that are set before him in the gospel. For we are there assured, that the Lord Jesus Christ *is able to save to the uttermost, those that come to God by him (b).* He is as willing, as he is able to save: and *whosoever comes to him, he will in no wise cast out (c).*

Again,

(a) 2 Cor. v. 1.

(b) Heb. vii. 25.

(c) John vi. 37.



Again, our Saviour says, *Come unto me all ye that travel and are heavy laden, and I will refresh you* (a). God so loved the world, that he gave his only begotten son, to the end that all who believe in him (that is, believe in him so as to obey his laws) should not perish, but have everlasting life (b). If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins (c).

In these promises, you see the sum of the glad tidings of the gospel, that when you become truly sensible of your corrupt and perishing estate, and perceive the sufficiency and readiness of your Saviour, to supply all the good you wish, and prevent all the evil you fear; if in this persuasion, you dedicate yourself to God through *Jesus Christ*, with an earnest desire and purpose to obey his will; the Lord will receive you: he will enrich you with his grace: and joy and peace will be your portion for ever!

Christ is anointed our *prophet, priest, and king*, to instruct us, both by his word and his spirit, in the will of God. He is a peace-offering for us; to train us up in the spiritual government of his gospel, and to fit us for his eternal kingdom. And it is the vital property

(a) Mat. xi. 28.

(b) John iii. 16.

(c) 1 John ii. 1.

perty of true faith, to accept of this Saviour, and to *trust in him*, and to *live* according to his laws.—

This is the substance of the Christian faith, and of God's covenant of grace with men ; and the only way to peace with God.

Now consider the joyful situation of such as daily serve God, and have regard to his holy will and laws. Are you not sensible that he who applies himself to the Mediator betwixt *God* and *man*, and submits to the terms of peace which he proposes, is in the way of everlasting *happiness*? What can the heart of man desire beyond it?

### S E C T. III.

#### *The dreadful Risk which Sinners run.*

**T**HE risk you run whilst you live in your sins, being obvious to the apprehensions of every one, how can you have rational comfort, if God is offended? If your conscience is armed against yourself, can you have any true blessing in any thing you enjoy? All your hopes, as well as enjoyments, will perish with this life, which hangs by a slender thread, subject to be cut by a thousand diseases, and ten thousand accidents: You will

will not eat, nor drink, nor sleep with comfort, if you delay your repentance.

Who can stand in the sight of an almighty Being when he is angry? He who governs all things, can command fire from heaven to consume us. Can you stand on the brink of a precipice without horror? Can you look seriously backward or forward without crying out for mercy, whilst it is yet the *time of mercy*, and there is ground for a rational hope? Ask a trusty friend, intreat him to tell you *what you should do to be saved*. If you are sensible that you are doing something very contrary to this, change your manners. If an eye offends thee, pluck it out: let not your whole body and soul perish.

#### S E C T. IV.

*The Means of promoting a godly Life. The Danger of Excuses.*

**T**H E holy ordinances of God are appointed to propagate and advance a spiritual life: if you love your own soul, be serious and constant in improving all opportunities of hearing God's holy word, of attending on public prayer, of exercising yourself in private devotion, remembering *Christ*, by receiving the holy Sacrament. The want of such advan-

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tages

tages attends the condition of soldiers ; but as to what regards true devotion, this complaint never can be made by any one who wears in his breast the *heart of a man*. He who is not a monster of ingratitude will think of God ! Whatever your superiors may be answerable for ; where there is no public worship, you cannot enjoy the advantage, or be accountable for the neglect of it : But take care you do not cheat yourself by vain and frivolous excuses, and instead of *seeking* the worship of God, *fly* from it.

Assure yourself that those means whereby God hath promised to bestow his grace and mercy on such as duly apply for them, are of infinite advantage to us : and all wise and good people have ever chosen even *death*, or the utmost miseries of this life, rather than be deprived of such means of recourse to God, and communion with him.

Though *sensual* people trifle with these pearls, and often trample them under their feet ; coming but seldom to the *public* worship, and then only in a vain and trifling manner ; it is far otherwise with such as are truly *courageous in the service of God*, and in earnest about their salvation. These are willing to sacrifice all their enjoyments in this world, rather than be deprived of such preparations



tions *for the world to come*. And therefore as you desire salvation, lose no opportunity of enjoying the public ordinances of the worship of your Maker.

Set yourself with full purpose of soul, to tread the paths of glory, as a true soldier following your leader, *Christ*. Obey the precepts of your religion, in which lie the *peace and happiness of man*. If you seek this happy state, as earnestly and as constantly as you do other things of less moment, through the mercy of *God in our Lord Jesus Christ*, you will not miss of it.

## S E C T. V.

*Reasons drawn from the common Sense and decent Practice of Mankind, exposing the Folly and Wickedness of Cursing and Swearing.*

I HAVE hitherto considered you as a *Christian*; you go by that glorious name, and would be displeased if any one should deny that you are a member of the Church of Christ: Take care you do not forfeit your title to it. For this purpose remember that the *tongue of man is his glory*, and human speech a sort of miracle in nature: it is given him that he may glorify his God who gave it. Will you, now, my *Friend*, after what I have said,

*dare* pervert the use of so divine a gift ? Consider how wonderful a thing *speech* is, which, by the different motions of the tongue and lips, plainly and distinctly pronounces *millions* of words, every one having its meaning ! To abuse such an excellent faculty, is much worse than to be wholly *deprived* of it ; and the time may come, when the swearer shall wish he had been born as the beasts are ; or that his lips had been *perpetually* closed, rather than to have opened them to his own confusion.

It is a circumstance attending this sin, that the returns of it are so *frequent*. Though it is of so horrible a nature, it may be repeated many times in a minute ; and we find some utter several oaths in the same breath. In many other gross sins it cannot be so : if a man be overcome with drink, there must be a considerable space of time before he can become a swine again : or if he be given to profane the *sacred day of our Lord*, he can do it but once in *seven days*. But the *profane swearer* is ready for another oath almost before the sound of the first is out of our ears. Some, I say, double and treble them in one sentence, even to confound the sense of what they say, by a *horrid din of oaths*, as if hell were let loose. What a heap of these heinous sins the common swearer has collected ! And what a seared, stupid, senseless *conscience* has he, that feels not the

the pressure of them, and takes no resolution to repent?

You, as a man of understanding, and not improperly stiled a gentleman, must see the absurdity of so extravagant a practice, which is so dreadfully wicked, that we sometimes hear a soldier, even in merriment, salute his comrade in these terms, "D——n you, Jack, I'm glad to see you, may I be d——nd if I am not." — Is this a language fit for a man! In this case he most prophanely and wantonly invokes the Almighty to consign his friend, and dear companion, without the least provocation, to everlasting punishment; and himself also to follow, if, perchance, he should not be glad, but only spoke words of common civility. But he did not mean this: No: I suppose his meaning to be something very contrary to what he said, and to stand thus, "God Almighty bless you, my dear John! I am rejoiced to see you alive and well, and wish I could give you the strongest assurance of it, even to contribute to save your soul." Which of these compliments, or expressions of kindness, sounds best? Would you talk the language of a fool or a madman, or of a friend, a Christian, a soldier, who deserves the name of a soldier, and a sober person?

Will you answer, "It is the custom; I am in the habit of swearing, and I did not mean what I said, but what *you* say." Then look to yourself, my friend! As you might be hanged as a traitor for certain words, may you not incur the wrath of the King of kings? He knows your heart; but he knows it to be corrupt: your words declare it. If you are mad, you should be sent to *Bethlem*; if you are in your senses, remember that you are accountable to God for every idle word. When you talk of damnation so familiarly, what is it but cursing and swearing? If you say this in a good humour, what words do you use when you are angry? You will then call, with your whole heart and spirit, for damnation on your companion's head. If idle words draw down Almighty vengeance, what will malice, revenge, or cruelty do?

Nothing is so little like a decent behaviour as *cursing* and *swearing*. A *pious soldier* is one of the most respectable characters in the world: He lives like a *saint*, devoted to *God* and *his Country*; and when he dies, whether in the field, or in his bed, he dies like a *Hero*. *This* should be the true ambition of every soldier. And how pleasant it is to hear an officer commend a soldier, as a sober and a worthy man; one whom he wishes to serve, and is glad to see, when he can do him any good office.



Behold a contrary conduct: The profligate, quarrelsome or drunken, swearing, fellow; he disgraces his *company*, and is sometimes brought to the halberts, that his *example* may not infect the whole army; or being often deservedly punished for his offences, he becomes a *deserter*, and subjects himself to be shot; or falls into the hands of the civil magistrate for robbery, or some capital crime against a fellow-subject.

If a soldier talks mutinously against his officer, he is brought to a trial and condemned, as the *military* law requires. Shall his words against the *Most High God*, and his disobedience to the great command of the mighty Lord of heaven and earth, go unpunished? Be assured, that if *repentance* doth not follow *such sins*, if we believe the sacred oracles of God, declared to us in the New Testament, the torments of the *really damned* will be his portion, who *wantonly* or *maliciously* wishes damnation to another, or accustoms himself to profane swearing, and to take the name of God in vain, and like the *fool* in the *Proverbs*, throws about *firebrands*, and says, Am I not in jest?

It must appear to the common sense of mankind, most *rash* and *foolish* to provoke the wrath of a Being who is infinitely powerful, for the  
sake

fake of a few *needless* and *impertinent* words. This is what no man dares do in common life. Do you dare revile an officer in his command? As well may you rouse a sleeping lion, when you are within the reach of his paws. And will you provoke the Almighty God? You read his *third commandment*, that *he will not hold him guiltless that taketh his name in vain*.

Behold the extreme folly of this sin! Is it not committed without pleasing any one of your senses? Is it not a *tasteless*, and a *fruitless* sin? Doth it bring any pleasure to the *palate*, or gain to the *purse*? Doth it not puzzle the profane person himself, to tell us, *for what it is he selleth his soul*? Doth he sell it? No: he prodigally *gives it away* to the devil, and, if he repenteth not, he renounces his hopes in a blessed eternity.

How disproportionable to the guilt, is the *punishment* of this crime by human laws! The scandalizing of a *nobleman*, or the defaming of a man of *business and trade*, is usually punished with a large fine or imprisonment: happy were it, if this crime were punishable in a more strict and *exemplary* manner. If you were aware of the infinite glory and majesty of the Supreme Being, you would never mention his name without an *awful pause*!

Every

Every true lover of God, or man, is interested in the *public good*, and therefore obliged in conscience to reprove the guilty, to shame the sinner, and in all fit circumstances to inform the magistrate, doing his utmost to warn the offender, that this crime may be banished from human society. It breaks the bonds of all that is sacred, civil, or decent: it is an affront to all that bear the name of *Christ*, for these are engaged by solemn vows to resent and oppose it.

Where this direful sin prevails, it renders That place, a sort of *hell* upon earth. *God* is greatly honoured in the regions above: *Angels* and *saints* praise, love, admire, and *adore* him! the *birds* of the air sing forth the praise of their Creator: and inanimate creatures are under the laws of their creation: But such *wicked men*, not only affront the most high God, but perpetually do him dishonour. He that is *wise*; he that hath *common sense* and *true self-love*, will fly the company of such persons, lest after a partnership with them in the *sin*, they be joined with them in the *punishment*.—"If thou be *wise*, thou shalt be wise for *thyself*; but if thou *scorneth*, thou alone shalt bear it (a)."

Some:

(a) Prov. ix. 12.

Some have recommended it as a matter of piety and prudence, that there should be a *forfeiture* or *penalty* not only for swearing, but also for getting *drunk*, or *neglecting the public prayers*; but as soldiers are not often rich, however righteous and commendable the discipline might be, it could not be well carried into execution.

It is much in the power of a commander to suppress the open swearing and disorders of his regiment. If it be a little more difficult *on shore*; in ships the work is sometimes done by the declared resolution and example of the *captain*, by which several commanders of late, and more of old time, have cured their *ship's company* of this vice. It comes by *habit*, and by habit it hath been banished often: and notwithstanding the prevalency of it, if the religious zeal of a few worthy persons at sea, can, by the blessing of God, give such a visible check to it, there is the greater probability of obtaining the same advantage on shore.

Your officers ought to consider, that those sins which they *may* prevent by the just exercise of their authority, will be charged to *their account*: and if it goes ill with them, how much worse will it be for you, when you come trembling before the judgment seat of God? May the Almighty preserve you, and keep you, that  
by



by your forbearing to offend him, you may become the object of his love, and be defended by his mercy and compassion !

## S E C T. VI.

*Motives drawn from Religion to refrain from the Practice of Prophane Swearing.*

LET us reason together, *my Friend*. Where *swearing* is indulged, is there not an end of all reasonable pretence to religion ? What can be done with those thoughtless creatures, who *seem* to pray to God one hour, and openly *defy* him the next ? Who own, that they *depend* upon God for all the enjoyments and hopes of this life, and of that which is to come ; yet *provoke* him to his face, and this in a matter of no pleasure or profit ? In their health and prosperity they treat him with wantonness : in *sickness* and *danger*, perhaps, they fall on their knees before him, and in tears entreat his mercy. *O my friend !* abhor this foolish, mad, ungenerous practice of *swearing*.

Honour God at all times. Whatever fools and madmen do, be assured that he will be found of such as *seek* and *fear* him ; but he will *abhor* the *trifling* and *deceitful* man, and cast off all such as *forsake* him. And can any thing be more piercing to the heart of a *Christian*, than to hear a multitude of *horrid oaths*

pro-

proceed out of the mouths of *soldiers*, without any *sense* of the *evil* they do, or *fear* of any thing they must *suffer* for so doing? To hear the *great and terrible name of God* polluted by *men*, which is adored by *angels*; and to consider how *often* That sacred name is profaned in *common discourse*, which we are not *worthy* to mention even in our *prayers*: this is very horrible to all that have not lost the remembrance, that there is a *God*, who will judge the earth. Consider, my friend, that if you follow this practice you are every minute in danger. God is a *righteous judge*, and *will* do as he hath said.

Your *baseness* and *ingratitude* in swearing is as great as your *folly* and *danger*. Is it not a most senseless thing to shew *disrespect* to that Almighty Being at *one* time, whom you *adore* at *another*? Is it not a *ridiculous* folly if you fall on your knees to *God*, and then immediately *profane* his name? Who would think this could be done by any one that has any sense, or the lowest degree of consideration?

The *damn'd in hell* may be supposed to rave and *swear*, because *they* know their chains of darkness are *everlasting*. But for *man*, who lives in the favour of God, and is visited with his love every moment: for this favourite creature to set his mouth against the *heavens*,  
against

against a *gracious*, a *patient*, and *bountiful* God, is a sin which no *pen* can describe, nor *tongue* can utter.

Can it be expected they will *honour* their God who so grossly *dishonour* themselves? or that any should embrace your religion, when you yourself trample it under your feet? It is by such scandalous impieties our holy religion, the best and purest in itself, is become contemptible among *heathens*; and the blessed name of the *Lord Jesus Christ*, and his doctrine, are despised. But *wo* unto them by whom these offences come! Such as never heard of the name of *Christ*, will fare better in the last judgment, than such as knowing it, profane it.

God himself testifies, that *his Name is great among the heathen* (a). And we find a heathen emperor making a decree, that *whosoever spake any thing amiss of Almighty God, should be cut in pieces, and his house made a dunghill* (b). It was the first maxim of a *heathen philosopher*, that *the highest veneration be always paid to God*. This, indeed, is the sense of all mankind, and to think or act otherwise, is to confound the order of *nature*.

C

We

(a) Mal. i. 11.

(b) Dan. iii. 29.

We seldom find any mention of the name of God in the holy scriptures, without some other word joined with it, to strike our minds with reverence: as the *holy name*, the *blessed name*, the *glorious name*, the *great and terrible name*: every good Jew and Turk always treats it with profound veneration. It is an inhuman, senseless, and diabolical fury, to contradict both *natural* and *revealed* religion, and all the sober sentiments of mankind, by profaning the name of the *Most High*!

Consider attentively the mighty strength and force of our Saviour's command, when he said, "Swear not at all, neither by *heaven*, for it is God's throne; neither by the *earth*, for it is his foot-stool; neither by *Jerusalem*, for it is the city of the great King. Neither shalt thou swear by thy *head*, because thou canst not make one hair white or black" (a). What *can* you swear by that is not the work of God? Therefore he said, *Swear not at all*.

It is a very shocking consideration, that in most *European Christian* countries, whether it be from malice, anger, carelessness, or from gross ignorance of their religion, it is the custom of many to swear, as if it gave a relish to discourse, and rendered it more agreeable. It seems

(a) Matt. v. 34, 35.



seems to have been a wicked practice among the antient *Jews*; but behold the consequence: The prophet says, "For swearing God hath a controversy with the land; therefore shall the land mourn, and every one shall languish (a)." And St. *James* says, "Above all things, swear not, lest you enter into condemnation (b)."

This custom, wherever it is found, renders the *conversation of men* like the *familiarity of devils*, who are at war with the Almighty. It is mean, base, and low, and always prevails most among the most ignorant, such as have the least *sense*, and I will venture to add, the least *sterling* courage. Those who are most addicted to swearing, are generally the most abandoned to other kinds of wickedness. *Porters, carmen, and day-labourers* in great cities, are generally great *swearers*.

This *savage custom* is handed down by the vicious father to the vicious son; and the *civil magistrate* not chastizing the guilty, *as he ought to do*, the brutality and impiety are confirmed. Is it therefore the less crime? No, my friend; it is the more deplorable: It is a greater sin to plunge a great number into destruction than a small number. Being admonished, as I have observed, not to swear by thy head, from a perfect knowledge that we

C 2

have.

(a) Hosea iv. 1. (b) James v. 12.

have not power over it to change the colour of the hair, we may infer, that if it is presumption to swear by any thing over which we have no power, tho' it is so immediately a part of ourselves;—yet some impiously presume to swear by the holy name of God! Is not this so much the greater folly and wickedness? When a *Persian* would claim your attention most, he swears by his King's Head; but these *Mahometans* are not so prophane as to use the sacred name of the Almighty.

A *soldier*, with regard to his profession, stands in a more honourable point of view than a *carman*; and when the occasion calls, he should shew his courage by his sword, not like a *woman* by his tongue. Women can curse and damn like men; and sorry I am to say it, some few do so in our sea ports, and I hope in no *other* place upon the face of the earth. Such are the dregs of all vileness, and the most abandoned creatures, who thus take the name of God in vain, and trifle with it in brutal wantonness. Custom prevents such swearers from being sent to the madhouse; but *madness* it surely is, the madness of the *heart*, for which God hath declared he will be avenged.

Be assured, that profane swearing is enmity to the blessed God, and a vile indignity offered to his glorious and fearful name. It  
is

is a sad proof that he who swears has not the fear of God before his eyes, and considereth not that it is a cruel injury to all with whom he converses. This vice approaches nearly to the sin of devils, being justly judged as sinning for *sinning's sake*. I again appeal to your own heart: Is it not a brutish madness to curse yourself, and a devilish kind of malice to curse others?

I have been very full on this subject, as the sin most fatal to soldiers, some of whom behave as if swearing were a proof of courage; whereas I rather take the contrary to be true. Like a shallow, running stream, which make the most noise, he that bullies, and is quarrelsome, is never the man of the most approved courage: He may, perchance, fight like a devil; but not coolly, like a truly brave, or veteran soldier.

Are you not *resolved*, like a *true soldier*, to leave off this vile practice? The

*Scriptures against this Sin, contained in the Old Testament*, are these:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (a).

C 3 If

(a) Exod. xx. 7.

If a soul sin, and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity (a).

Will ye swear and say, We are delivered to do all these abominations (b)?

Because of swearing the land mourneth. I will bring evil upon them, saith the Lord (c).

Every one that sweareth shall be cut off.—The curse shall enter into the house of him that sweareth, and shall consume it (d).

Love no false oath, for all these do I hate, saith the Lord (e).

Take note, *my friend*, how the *poet* expresses his indignation.

“ ANGELS, that high in glory dwell,  
Adore thy name Almighty God!  
And devils tremble down in hell,  
Beneath the terror of thy rod.

And yet how wicked rebels dare  
Abuse thy dreadful glorious name!  
And when they're angry, how they swear,  
And curse their fellows, and blaspheme!

How will they stand before thy face,  
Who treated thee with such disdain,  
While

(a) Levit. v. 1. 4.

(c) Jer. xxiii. 10. 12.

(e) Zech. viii. 17.

(b) Jer. vii. 9.

(d) Zech. v. 3, 4.



While thou shalt doom them to the place  
Of everlasting fire and pain ?

Then never shall one cooling drop  
To quench their burning tongues be giv'n :  
O let me praise thee *here*, and *hope*  
*Thus to employ my tongue in heav'n !*

My heart shall be in pain to hear  
Wretches affront the Lord above :  
'Tis That great God, whose power I fear,  
That heavenly Father whom I love.

If my companions grow profane,  
I'll leave their friendship when I hear  
Young sinners take thy name in vain,  
And learn to curse, and learn to swear."

## S E C T. VII.

*The Danger of Perjury ; Breach of Oath  
to the King, and Desertion.*

**A**S a faithful friend, whose bowels yearn for  
your preservation and happiness, I have  
taken the liberty to remind you of your danger.  
Swearing so far destroys the sanctity of oaths,  
that you may not only promise with an oath  
what you cannot perform, which is a great sin ;  
but likewise what you ought not to comply  
with. The transition from hence to *per-*  
*jury,*

*jury*, by which you may hope to screen your friends from punishment, or to obtain some temporal good, may become familiar to you: but in the long catalogue of sins, there is not one more dangerous than *perjury*!

As to making rash vows, this is more common than you are aware of. A man says, "*I will do such and such a thing, d—n me if I do not.*"——What is this but a rash vow? 'Tis perhaps an even chance the thing is not done, or not thought of an hour after! *King Herod*, in the foolishness and wickedness of his heart, swore to a *dancing girl*, that he would grant her whatever she should ask; and this young jade, at the instigation of her wicked mother, asked for the head of *John the Baptist*. *Herod*, because of his oath, was thus induced to be guilty of the murder of the *forerunner* of our *Saviour Christ*; as perfect a man as ever lived, *Christ* excepted.

Men who rashly swear, may be in the same danger, whether they *falsify* their oath or perform it. Oaths are not forbidden in all cases, by *divine* or *human* laws; witness the *oath of fidelity* which you take to the king: it is supposed that you consider of it before you take it, and *resolve* to be *faithful*. To be guilty of a breach of *this oath* would be a most enormous sin, and a scandalous reproach.

He

He who deserts his *colours*, or acts like a *coward*, is the vilest of all wretches, except him who turns his arms against the breast of his own friends and countrymen. Unhappily we have seen, in our days, a very unnatural and ungrateful *rebellion* against the lawful authority of the mother country (*a*). This may be considered as an effect of false impressions, jealousies, and fears in some, and iniquity in others. Under an extravagant pretence that the people are subjects, yet not obedient to the authority of laws, the sword hath been unsheathed.

The cause, on our part, is national liberty as depending on the authority of *King, Lords,* and *Commons*. This we are all bound to defend to the last drop of blood.

You are sensible that a *deserter* being false to his oath, is subject to be shot; and should be considered as answerable for all the mischief to which he exposes his wife and children, his *friends*, his *fellow-subjects*, and in general his country. Thank heaven this case is rare among *British soldiers*, the most brave, and deservedly renowned for valour, of any upon the face of the whole-earth! In a word, many *brave soldiers* seem to want nothing but That without which all other things are vain, namely, the *fear*  
of

(*a*) Alludes to such of the Americans as rebelled in 1775.

of God; and why should not this be as pleasant to them as any other part of their duty? Remember that he who fears God as he ought, bids fairest to fear nothing else.

## S E C T. VIII.

### *Against Intemperance and Drunkenness.*

**T**O enjoy the good things which Providence hath blessed us with, is so far from being forbidden, it is our duty to rejoice in the gifts of heaven; but the *enjoyment* of any thing, and the *abuse of that thing*, is very different. Our powers are limited in all things: *So much is good*, and every thing beyond it becomes an *evil*. The *first pint* of beer is generally supposed to be taken for *health*: I believe those who take the smallest quantity of strong drink, are generally the most healthy. The *second pint* is said to be for your *friend*; if you take it from your *wife* or *children*, your friend, is *their* enemy. The *third pint* is certainly in favour of your *enemy*, as it will leave you a prey to accidents; it will subject you to spoil your regimentals; to suffer gross affronts, even from hooting boys; and you may justly expect to receive punishment from your officer.

A drunken man is a most hideous sight. He that is overcome in *drink*, can certainly do *no good*,



*good*, and may do the very worst kind of evil: He cannot *speak* or *act* with consistency: He exposes himself to all that see him: His best friends are ashamed of him; others *deride* him; and the best office that can be done for him, is to lay him out of the way to sleep, that he may not expose himself, and disturb others. What a fine situation is this for a *soldier*, or a *man*; a person whose office it is to *watch*, and who derives his honour from his vigilance and valour!

All excesses verge to madness. You accordingly find some are not contented with *pints*; these lead to quarts, and quarts to gallons; and some swill as much as a *hog*.—And most sad beasts they are!

When a soldier is temperate, his pay is sufficient to keep him in comfort; and with such assistances as virtue and industry furnish, even to provide for a wife and children; but being given to *drink*, nothing but *misery* ensues. Intemperance too often wastes the substance of the wealthy: The *soldier* using That which is so entirely *unnecessary*, will be deprived of the *necessary* comforts of life; and being in want of wholesome food or raiment, he lays the foundation of pain, disease, and early death; as many thousands have experienced.

Intemperance is a vice at such enmity with manhood, all that is honourable, pleasant, or decent

decent to a rational creature is laid waste by it. It is so *vile* in the sight of God, every man of common sense must abhor it, as he would a change into the nature of a swine.

Perhaps on some occasions of joy after a battle, or a meeting of friends, you may be apt to give yourself too much indulgence: But remember, though we have *a right to rejoice* sometimes; and those are *stupid* or *melancholy* who do not; yet it is equally true that we have no right to be guilty of excess. Joy is more apt to put us off our guard than *sorrow*; and we had need to *double our watch* in any unusual joyfulness, lest it prove a snare to us. How many bodies of men have been cut off on the plunder of a town, by dispersing inconsiderately, and giving themselves up to drink? It is a temptation to an enemy to form his plan accordingly, if he knows his adversary is given to drunkenness. How abominable it must be in the sight of God, to behold those who are preserved by his goodness, wallowing in the fumes of their own debauchery.

It is a very barbarous sort of kindness in our friends to rob us of our health, or our reason, by *receiving us as men, and sending us away as beasts*; or dismissing us in a condition in which we are utterly unable to provide for our own safety.

Many

Many have been thus exposed to *fatal mischiefs, and some to untimely death*. This indeed is a cursed thing. “Wo to him that giveth his neighbour drink to make him drunk: they shall be filled with shame (a)”. These are things which ought to strike such persons as have been the unhappy occasion of them with sorrow: and therefore every wise man will be careful to preserve his own and his friend’s sobriety and temperance, as an object of the highest importance.

Those only can talk of the pleasures of *temperance*, who practise it, and shun the miseries which drunkenness creates, and consequently these are the persons that avoid pain, as well as enjoy true pleasure; the pleasure of reason, and the joy of thinking they are doing right. By a habit of sobriety, a small quantity will exhilarate a man’s spirits, and drive away care more effectually than a greater. No man can *desire to be drunk*; but the *drinking too much*, as I observed, brings on the *drinking more*; and he that has passed the bounds of moderation, knows not where to *stop*, till he cannot *stand*. *Temperance* teaches you to guard against such a use of meats and drinks as indisposes the body for the service of the soul.— Such an indulgence of *appetite* will rob you of

D your

(a) Hab. ii. 15.

your time—or as I have observed already, occasion an expence beyond what your circumstances will admit. In this case you have nothing to assist a fellow-creature *perishing in want*. If you swallow down so much more than you have any occasion for, how can you present a morsel of bread, though it were to save a fellow-creature from perishing? But it is not this only: *happy temperance* will guard you against all things that have a tendency to increase a sensual disposition to alienate your soul from God, or diminish your zeal and activity in his service.

And what are the denunciations against drunkards by the *Christian law*?—"Drunkards shall not inherit the kingdom of God (a)". Drunkenness and revellings,—they that do such things, shall not inherit the kingdom of God (b)

You may perceive in what horrid detestation the ancient *Jews* held drunkenness, and the curses denounced against it in their time.

"This our son is a glutton and a drunkard, and all the men of his city shall stone him (c).

He that adds drunkenness to thirst, the Lord will not spare him—his anger and his jealousy shall smoke against That man (d).

Wine

(a) 1 Cor. vi. 10.

(b) Gal v. 21.

(c) Deut. xxi. 20.

(d) Deut. xxix. 19, 20.



Wine is a mocker: strong drink is raging (a).

The drunkard and the glutton shall come to poverty?—Who hath woe? Who hath sorrow? Who hath contentions and wounds without cause? They that tarry long at wine—At last it stingeth like an adder (b).

Wo to them that rise up early to follow strong drink!—Wo to them that are mighty to drink wine (c)!

Strong drink shall be bitter to them that drink it (d).

Awake ye drunkards and weep (e).

Drunkards shall be devoured as stubble fully dry (f).

“ IS it not strange that every creature,  
Should know the measure of its thirst;  
They drink but to support their nature,  
And give due moisture to their dust.

While man, vile man, whose nobler kind  
Should scorn to act beneath the beast;  
Drowns all the glories of his mind,  
And kills his soul to please his taste.

O what a hateful shameful sight,  
Are drunkards reeling through the street!  
Now they are fond, and now they fight,  
And pour their shame on all they meet.

D 2

Is

(a) Prov. xx. 1. (b) Prov. xxiii. 21. 32.  
(c) Isa. v. 11. (d) Isa. xxiv. 9. (e) Joel i. 5.  
(f) Nahum. i. 10.

Is it so exquisite a pleasure  
 To trol down liquor thro' the throat;  
 And swill and know no bound nor measure,  
 Till sense and reason are forgot?

Doth he deserve the immortal name  
 Of *man*, who sinks so far below?  
 Will *God* the maker of his frame,  
 Endure to see him spoil it so?

Can they e'er think of heaven and grace,  
 Or hope for glory when they die?  
 Can such vile men expect a place,  
 Among the shining souls on high?

The meanest seat is too refin'd  
 To entertain a drunkard there:  
 Ye sinners of this loathsome kind,  
 Repent, nor perish in despair."

## S E C T. IX.

### *Against Lewdness and Debauchery.*

**G**OD, who created man, endowed him with  
*reason*, and commanded him to exercise  
 that reason, and rule his actions according to  
 it, as the law by which he shall be account-  
 able to him: and blessed is he who hath not  
 walked in the council of the ungodly; but  
 hath made it his *delight* to exercise himself in  
 paying

paying homage to his Creator, by obedience to his commands. This is the only true homage; it is That, without which there cannot, properly speaking, be any worship or adoration.

Now it is evident that the less we resemble brutes, that is, the less we incline to follow the brutal part of us, our sensual appetites and the gratifications of *lust*, the more we act like *men*; and the more acceptable we are to *God*. It is very obvious that of all things in the world, the desire of the flesh is the most deceitful, and the most dangerous, as being the most apt to turn men's eyes from heaven.

To talk to a man who has *no religion*, and consequently no *hopes* nor *fears* with respect to a future state (if such a man there be on earth) we must only inform him what will hurt his *health*, injure his reputation, leave him *pennyless*, or shorten his life by a foul disease. These are all weighty considerations, but they seldom weigh equally against men's desires, who have not the fear of God before their eyes. You, *my friend*, I hope are not such a man. You are entitled to the glorious name of *Christian*: you profess to believe in the law of *Christ*, which law requires you to *resist* even unto death, and to pull out an eye, rather than let it lead you into the snare. For Christ

the great Lawgiver and Redeemer of the world, has declared, *that no fornicator, adulterer, or unclean person, shall enter into the kingdom of heaven.* And what will be the case of those who *do not enter* into that kingdom? They must be consigned to everlasting punishment in hell.

The *Christian* religion is founded in *purity* of soul; and the *threatenings* against this sin are very often repeated: for instance,

Walk honestly—not in wantonness (*a*).

Fornicators and adulterers shall not inherit the kingdom of God (*b*).

Fornication and uncleanness, let it not be once named amongst you (*c*).

Whoremongers and adulterers God will judge (*d*).

Giving themselves over to fornication—Suffering the vengeance of eternal fire (*e*).

Whoremongers shall have their part in the lake which burneth with fire and brimstone (*f*).

Thus you see how strongly we are forbidden to give up ourselves, like brute beasts, to the indulgence of appetite.—Do not deceive yourself; God cannot be mocked. Heaven and earth will pass away, but not a syllable of what God hath declared, will pass away; nor

(*a*) Rom. xiii. 13.

(*b*) 1 Cor. vi. 9, 10.

(*c*) Eph. v. 3.

(*d*) Heb. xiii. 4.

(*e*) Jude,

ver. 7.

(*f*) Rev. xxi. 8.



nor can the number of criminals alter the sentence in the minutest article.

Repent of what you have done amiss, and make your peace with heaven.—Sin no more.—Remember that you are a *man*, a *soldier*, and a *Christian*; and disdain the thought of selling your soul for the *caresses* of a *harlot*, or renounce your hopes of happiness for the short and transient pleasure a prostitute can afford.—A prostitute, who it is most probable will either poison you with a disease, empty your pockets, or lead you into mischief, and *betray* you. “I find more bitter than death, a woman whose heart is snares and nets.” (*a*)

How many go to the gallows who have been induced to do wicked actions for the sake of wicked women! So long since as the Old Testament was written, and the will of God made known, to the world, the wickedness of unlawful commerce was an object of the divine displeasure.—Thou shalt not commit adultery, is one of the commandments (*b*). How can I do this wickedness, and sin against God (*c*), was said by a virtuous, good man, renowned in history. He was tempted by a bad woman, and he was a man of like inclinations as you or I; but for the reasons he gave, he would have perished in flames of fire, rather than have complied.

By

(*a*) Eccl. vii. 26.  
(*c*) Gen. xxxix. 9.

(*b*) Exod. xx. 14.

By the *Levitical* or antient *Jewish* law, which is still in use in several countries, “the adulterer and *adulterers* were put to death” (a). With regard to temporal evils, that righteous man *Job*, in allusion to the sin of *whoredom* says, “It is a *beinous crime*, a fire that consumeth to destruction, and would root out all my increase” (b). And many a man has lived childless, and died an early death, by intercourse with a vile prostitute.

“The ways of a bad woman lead to hell and destruction; *her end is bitter as wormwood*” (c).

“A dart shall strike through his liver; for her house is the way to *hell*” (d).

“An whore is a deep ditch; and a strange woman is a narrow pit” (e).

Are not these very strong expressions to guard us against harm? *Christianity* requires nothing at our hands more clearly, or in a stronger manner, than *chastity* or purity, which consists in a fixed abhorrence of all forbidden sensual indulgence—a recollection of past impurities, with a deep sense of shame and sorrow—a resolute guard over our thoughts, pas-  
sions

(a) Levit. xx. 10.

(c) Prov. vii. 23.

(e) Prov. xxiii. 27.

(b) Job xxxi. 12.

(d) Prov. v. 3, 4.

sions and appetites—a firm abstinence from the most distant occasions of *lust* and *wantonness*—a consciousness of God's omnipresence and perfect holiness; with a conviction of his love of *purity* of heart, *sobriety* of manners and *order*, and a steady hope of salvation by *Christ*.

A number of authorities from Scripture might be produced for the punishment of whoredom. In the mean time, consider how we are invited to repentance. The great Father of mankind, with the utmost compassion and tenderness, even beseeches us to accept his mercy upon easy terms of obedience to his laws, which laws we cannot transgress without hurting ourselves extremely, and without condemning ourselves at the judgment seat of our own conscience.

With regard to the threatenings of hell, and the promises of heaven, be assured, this matter stands upon no other foundation than that which I have related. If we could suppose that the book of the *New Testament* is not *true*, then the wisest, the best, the bravest men, that ever lived upon earth, who were followers of *Christ*, as related in That book, many of whom even died under the torture in support of their faith, were out of their wits; and all that we see and hear about religion is an errant cheat. But this is no less monstrous to believe, than

than that *men* or *dogs* are the same kind of animal ; and that both descend alike to the grave, without any *hope* of reward, or *fear* of punishment. Thus you see, to *believe* your soul to be *immortal*, and to conform to the commands contained in the *New Testament*, stand on the same foundation.

You may also perceive that marriage is the most honourable and safest condition : but if the vilest kind of prostitution, namely *adultery*, follows marriage, and people live in a promiscuous kind of commerce, like bulls and cows, as is supposed to be the case of some women who follow camps, what a deplorable state of iniquity your vices involve you in, whether you marry or not ! But I hope, when you shall consider what a glorious thing it is to be a *Christian*, and to triumph over your own appetites and brutal desires, as well as to subdue your enemies, you will decline *such practices* ; and repentance will disperse the dark cloud of threatenings which hangs over the heads of those offenders, who give themselves up to their appetites.

I hope penitential sorrow and amendment of life will present to you a clear, serene, and glorious prospect of the promises made to man through Christ.—Let me therefore, as an instrument of Providence employed for your good,



good, on this important occasion, most sincerely advise you to be on *your guard*, as a *soldier* ought to be, and not suffer yourself to be surprized, and made a prisoner to the worst of enemies, the *devil*.

I would not be understood as if I thought there were no women of good fame among you. I am persuaded there are some who are sober and industrious, and so useful that there is no living well without them; but surely there are some who are bad.

It was one article of the *Swedish* discipline, “*No whore shall be suffered in the leaguer (a); but if any will have his own wife with him, he may. If any unmarried woman be found, he that keeps her may have leave lawfully to marry her, or else be forced to put her away.*” Were it so amongst us, so many brave youths would not be devoured by the foul disease; for it is observed, that of six men in hospitals for this disease, five are single men; and this may be near the proportion which married and single men bear to each other. Were unnecessary women removed, provision would be more plenty in camps, and morality and religion more in esteem. Every thing that is great and good depends on the suppression of lewdness; and,

(a) Siege of a town

and, consequently, in the removal of bad women.

Whatever vice we are most inclined to, there our strength is most necessary to be *exerted*: against *such evil* ought our *prayers to God* to be most fervently addressed, in earnest desire and hope of his assistance. If we address him sincerely and fervently, he hath promised we shall not be tempted beyond our strength; but he will make a way for us to escape.

Are not these things highly deserving the attention of *man*, who is appointed the lord of this lower world; and whatever his station be, he never appears so *lordly* as when he *commands* himself.

Happy the *soldier* who marries, and shews his wife and children a *good example of chastity, sobriety, industry, and true piety*, founded on a firm persuasion that there is a state of rewards for the *good*, and punishments for the *wicked*, after death.—How much better *subject* the *married* soldier is than the bachelor, must appear from this, that if he loses his life in *war*, or dies in the common course, he may be supposed to leave another behind him who may supply his place.—He is *most worthy*, in that he provides for *future times*, and gives the strongest security for his *fidelity*: he becomes most in-

terested in the welfare of his country:—and accordingly we find that *generals* often remind soldiers of their *wives* and *children*, as the dearest pledges they have; and as these exercise a man's *humanity*, they are also a motive to exert his *courage* when it is called for. It is remarked by a great author (*a*), that the *Turkish soldiery* never marrying, renders them so much the more *base*.

Notwithstanding the nature of the pay of a soldier, which is the best reason that can be given for his not marrying, yet we generally find the *married soldier* the cleanest and most in order, the *healthiest* and most *cheerful* man, especially if his *wife* be good for any thing: whilst the *single man*, who affects to be *free*, is often shackled with his vices and diseases, and is never quiet and at rest.

I believe it will be generally found that such as the *husband* is, such will the *wife* be: but she who being married to a soldier, stays at home, when *he* goes abroad to the wars, is for the most part the least exposed to *misery* and *distress*. But as we may always hope to enjoy many more years of peace than we suffer the chastisement of war, and that all soldiers do not go abroad to fight, the general

(a) Lord Bacon.

ral argument turns in favour of *marriage*. The poet says,

“WHY should you let your wan’dring eyes  
Entice your soul to shameful sin,  
Scandal and ruin are the prize,  
You take such fatal pains to win.

This brutal vice makes reason blind,  
And blots the name with hateful stains:  
It wastes the flesh, pollutes the mind,  
And tears the heart with racking pains.

In vain you chuse the darkeſt time,  
Nor let the ſun behold the ſight;  
In vain you hope to hide your crime,  
Behind the curtain of the night.

The wakeful ſtars and midnight moon  
Watch your foul deeds, and know your  
ſhame;  
And God’s own eye, like beams of noon,  
Strikes through the ſhade and marks your  
name.

What will you do, when heaven enquires  
Into thoſe ſcenes of ſecret ſin?  
Whiſt luſt, with all its guilty fires,  
Shall make your conſcience rage within?

How



How will you curse your wanton eyes,  
 Curse the lewd partners of your shame,  
 When death, with horrible surprize,  
 Shews you the pit of endless flame.

Flee, sinner, flee th' unlawful bed,  
 Lest veng'ance send you down to dwell,  
 In the dark regions of the dead,  
 To feed the fiercest fires of hell."

## S E C T. IX.

*Against Contests, Quarrels, and Animosities.*

A Soldier lives by the sword, and should for that reason be the more careful to keep his temper; and so far from committing any kind of violence, always makes it a *point of honour*. and reputation, to make up quarrels and differences. Why do we make wars, but with a view to peace? We should fight with our *enemies*, not our *friends*. But if our inclinations lead us to delight in fighting, as it were a *May-game*, let chairmen and porters *box it out*; your good discipline and knowledge of the use of arms, and the intention of bearing them, is to *keep peace* and *good order*, whilst we have them; and to restore them when they are driven from us.—This should, in all reason, keep you out of all such scrapes.

If any differences or disgusts betwixt you and your fellow soldiers, or any others happen, do all that becomes a *Christian*, in order to peace and full reconciliation. In such a case, a *true Christian* will not disdain to stoop, even to such as ought in reason and duty to stoop to him. Before the time of *Christ* we read, that the great patriarch, *Abraham*, who was much the elder, a greater person than *Lot*, and superior in relation, as being his *uncle*, and justly called *the father of the faithful*, he condescended to make the first amicable overture to his nephew, in order to suppress the broils which arose among their servants, saying, *Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren (a).*

Thus we see what is agreeable to the gracious proceedings of God towards us stubborn, and too often unrelenting creatures. How generously was this exemplified, in the meek and humble life of our blessed Lord; and we cannot be *his* disciples, if we do not our utmost to deny the desires and suppress the passions of our proud hearts. A *Christian* must learn of his Great Captain and Leader, who was lowly in spirit, and comply with his commands of keeping peace with all men. It is  
for

(a) Gen. xiii. 8.

for our *rights* and for our *peace* that you are hired to fight our battles. If men were all reasonable, and *good Christians*, no nation would have occasion to enter into war with another; but since this never has been, nor probably ever will be the case, we must keep our *weapons of war clean, to chastise our enemies* of other nations, not make enemies among ourselves, by any senseless, foolish broils.—

“ For *quiet*, friend, the *soldier* fights,  
 “ Bears weary marches, sleepless nights;  
 “ For this feeds hard, and lodges cold,  
 “ Which can’t be bought with hills of gold.”

We must suppress the passions of the heart, when these are rebellious against the laws of our great Redeemer; otherwise, how are we to live peaceably with all men, as he so strongly recommends? He was meek and lowly in spirit. Live peaceably with all men, and you will find *peace* and calm composure in your own bosom, even amidst the horrors of war.

There is something wonderfully sweet and grateful to the soul in the notion of living in peace with mankind. To fight, when called by our commanders; or contend, when truth and justice are attacked, are duties obvious to common sense.—But if you cultivate in

your breast the *love of peace*, when your hour shall come, *peace* will still be your *dear companion*; and in her arms you will resign your breath, in the joyful hopes of bliss eternal!

## S E C T. X.

*For sober, decent Diversion, in Opposition to Gaming.*

AS you may have time on your hands, you may be occasionally tempted to game, and get into a habit of such play. This vice is attended by a multitude of mischiefs: It often occasions broils and quarrels, and sometimes bloodshed: it wastes time, makes men wretchedly poor; introduces sloth, inadvertency, and neglect of business; and what is still worse, it usually indisposes men for devotion, and all serious thought.

This vice so perplexes the mind with such a bewitching sort of *restlessness*, and *roving* after *money*, gamesters have not the command of themselves, or the mastership of their own faculties: indeed they are exposed to much evil by the inward disorders which it produces; sometimes it puts them on desperate measures in order to obtain the means of trying *their fortune at play*, or after losing money, how to pay it. Thus, in other words, they try their fortune, whether they shall be *hanged*



or not. How many in *high* life, and in low, have fallen a sacrifice to gaming. Sometimes, even to murder others, sometimes to kill themselves.

Upon the whole, I earnestly persuade you wholly to refrain. We do not stand in need of such pretended diversions : There is much more agreeable entertainment in honest discourse, in pleasant histories, or other diverting books ; and likewise in more serious reading in its season : and when we have opportunities, in manly active plays of exercise, fit for a soldier. And if we are at a loss to keep our hearts from wickedness, every kind of *labour* is to be preferred to the *dangerous amusement of gaming*. It is hard to say, which it does most mischief to, *officer*, or *rank and file*. In general, you are the least addicted to it, not having much money to think about, and *money* is either the best, or the worst thing in the world, as it is used.

## S E C T. XI.

*For fair and honest Dealing.*

THOSE who mean to make their peace with *God*, must deal uprightly with *men*. God is the lawgiver of the *six commandments* which relate to *men*, as well as the *four* which respect

respect himself; and you must strictly keep these tables entire, or, as St. *James* tells us, *you will be guilty of all (a)*, that is, you will reject his authority.

You must therefore punctually render to every one his due; and know assuredly that you cannot defraud any person whatsoever, be he *Christian* or *Mahometan*, *Jew* or *Heathen*, without a horrible breach upon your conscience. *Loving our neighbour as ourselves*, is, by St. *James*, called the *Royal Law* of our Great Master (*b*); intimating, that if we do otherwise, we cast off the *government*, and deny the *royalty of Christ*.

This is the ground of that incomparable *Christian Law* concerning mutual commerce and benevolence, *that we deal by every other person, as we would that they should deal by us*, if they were in our circumstances, and we in theirs. (*c*). This is a ready rule for us in all our commerce with others, and will be of constant use. By this all *deceit*, *over-reaching*, *unmercifulness*, and *unfaithfulness*, are utterly condemned. Such as contract debts, which they cannot pay, their own conscience will remonstrate to them, that they *have not done to others, as they would have others do to themselves*.

This

(*a*) James ii. 10. (*b*) James ii. 8. (*c*) Matt. vii. 12.

This guilt is contracted not only by such as find out base shifts to deprive any one of his right, but also by such as do not take care to set their affairs in such order, as may prevent all damage and loss to others on their account. Be the matter ever so small, honesty comprehends *pence* as well as *pounds*. It is therefore matter of conscience, as well as of prudence, that you so order your affairs, that all your just debts may be duly satisfied; and that any property you may be a master of, as some of you who have trades, possess a little property, may fall into such hands, as by the obligations of nature, and other engagements, it ought to be bequeathed to. This, in the language of the holy scripture, is *to set our house in order*: and many persons would make their sick beds more easy, if in their *health*, when they are best able, they took due care to dispatch it.

Some careless men contract debts which they think they shall not pay, meaning to get out of the reach of justice. Such may, in the issue, find an arrow sticking in their breast; for their conscience will follow them, and remonstrate that they have not done as they would be done by.

Let justice be the first law of your life: Be open and candid as a soldier, and deal by mankind

kind generously : use no base shifts to deceive, or deprive any man of his right. Whoever takes due care of such worldly matters does well. He who has no property but his soul, is rich ; he is heir to a kingdom of glory ; and he who keeps a clear conscience towards God, may march forward with great satisfaction, and be comfortable in all the dangers and crosses which may befall him.

Men are for the most part so wicked, that the *inferior* often thinks he has a *kind of right* to prey on the *superior*, when he can do it without being punished for it. Whatever is contrary to all the rules of common sense and common justice, must be condemned. What right can I have, beyond that which I have bargained for, and was at full liberty to accept or refuse ? If I cheat my superior, he may cheat his equal, or somebody above him, and the whole community may become a *den of thieves*.—No, Sir, be assured, that if you aspire *at heaven*, you must be *honest* ; and remember, that in whatever rank you are, *heaven* has no nobler work on *earth*, than an *honest man*, be he a *common soldier* or a *general*.

“ *An honest man’s the noblest work of God.*”

Therefore, *my good friend*, keep a clear conscience towards God, and towards the world, and you may go to battle with great satisfaction ; you will be comfortable in all dangers which



which may befall you in it; and meet death itself with smiles. You may say, "*I have fought a good fight; I have finished my course*" with honour, or what is more easy to understand, with honesty: *I have done justice to mankind under all circumstances.* This I fear is more than all who form pretensions to honour can say.—Be therefore *contented* with whatever Providence shall appoint for you, and wait for your reward, in the land where all is settled and adjusted right.—Where the *rich* and the *poor*, the *wise* and the *foolish* meet; and no other distinctions are acknowledged than *good* and *evil*.

## S E C T. XII.

### *Against Slander and Evil-speaking.*

**I**F you would be happy, be on your guard to avoid another kind of *injustice* which often does more injury than any whatsoever: I mean the unwarrantable liberties taken with the *tongue*.—There is an evil inclination in most men to *revile* others, as if they flattered themselves into a belief, that *they* are *innocent*, at the very moment they are contracting the heinous guilt of *slandering* a neighbour.—The poet says,

“ *Teach*

“ *Teach me to feel another’s woe,  
To hide the faults I see;  
That mercy I to others show,  
That mercy shew to me.*”

You can say the *Lord’s prayer*: consider the conditions on which you ask for pardon. We must take the world as we find it; yet avoid the guilty part, as we would shun our ruin.—Our friends often misunderstand, and sometimes misrepresent our actions: but those who are not our friends, seldom allow that we have any *virtue*.

The world at large is apt to represent all *good actions*, as better than they deserve; and all *bad ones*, worse. Truth is not easily come at: many are very short-sighted, and *believe* or not believe according to their *passions* and *prejudices*. If you are *wise*, be never provoked by any resentment further than a reasonable expostulation and defence. *To bear and forbear is the great duty of a Christian.*

Whatever injury is done to *you*, never *return* an injury to *another*, but try to overcome *evil* with *good*. This is the way to acquire such a *blest habit of mind*, as sets us above the world, and prepares us for the joys of heaven. This, by the mercies of God, will give you the fairest prospect of being admitted into  
those

those blessed regions, where the *honest, just, religious* man, of every rank and condition, will be rewarded with a crown of glory.

You perceive that mankind are become so extremely corrupt, *evil speaking* is the constant practice of many: Talk to them of *kindness* and *affection*, *benevolence*, *good-will*, and *peace*; and how they may best correct, not aggravate the misfortunes of another by evil words, such persons may laugh in your face, or slander you for a *preaching son of a woman*: yet be assured the exercise of humanity will ever be your glory: and the time will come, when only the *good* which you have done to others will afford you any comfort.

### S E C T. XIII.

*For the strict Observance of Justice towards Strangers.*

“**N**O man is wise and safe, but he that is *honest*.” The law of a *soldier*, in many cases, is the *law of arms*; but even in an enemy’s country you are subject to *discipline*; and instructed how far your right of arms extends, being always left to shew as much *mercy* as your duty will admit. But in your own country, or the country of a *friend*, or *ally*, there is the stronger reason to behave

F well

well towards strangers: for if you *defraud* them by any *lie, deceit, or force*, God will do them right, and punish you, as the apostle reminds us, *Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such (a)*. Besides, to be untrue and unfair in your dealings with *foreigners*, is as wrong in *policy*, as *religion*: for by such conduct you drive them from yourself, and discourage them from assisting others: and who can tell what a day will bring forth?

Do not think within yourself, you shall never be called in question for the ill you do in a *strange land*: Be assured the injured person will loudly proclaim your deeds, and make it the worse for all that are of your country or religion. Besides, God, who is the tender Father of all men living, can make his curses follow you wherever you go; and he will plead the cause of the *oppressed*, and one way or other, *avenge him duly of his adversary*.

#### S E C T. XIV.

*The Duty of Good Offices to your dying Friends.*

**A**CQUIT your conscience with all possible strictness, in any trust that is committed to you by your dying brethren. If any

(a) 1 Thess. iv. 6.



one of your *company*, or acquaintance dies, at a distance from his wife, children, or other relations, and commits his concerns to your trust in their behalf, it is a most base, a most wretched, and an accursed thing, to embezzle the least part of this solemn bequest; and to be at once unfaithful both to the *living* and the *dead*. It is a just provocation to God, to put you, and your family, in the same circumstances.

When any one dies, and has not time or strength to make any mention of what he leaves, whoever has any thing belonging to him in his possession, is a *Trustee* in the sight of God; and his conscience, if he be not utterly hardened, will tell him, *that he ought to act as he desireth to be dealt with in the like case*; and that God is a peculiar advocate for the *fatherless* and the *widow*; and if they cry unto him, *he will avenge their wrong*.

The law of *Christ* is not less moral than that of the *Jews*; and what does the *Jewish* law say? *Ye shall not afflict any widow, or fatherless child; for if you afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless (a).*

F 2

Let

(a) Exod xxii. 23.

Let not one farthing of *unjust* gains come into your pocket, lest it prove a burden on your conscience. There is something in all such unjust dealing, very horrible; if you *repent of it*, you must restore it again to the owner or his heirs; and if you *do not repent of it*, you are exposed to eternal sufferings for such *injustice*. It is a *peculiar happiness* and *pleasure* to have an opportunity of assisting the absent, who cannot assist themselves, and above all the *widow* and the *orphan*. Besides, there is something in the mind of a *true soldier* which is generous and humane. He never desires women should fight; he fights for their defence; but if he robs them, he in effect fights against them. If he *destroys* or *with-holds* their *bread*, he takes away their means of living, which is one way of destroying *them*. The same rules must be observed as to the justice due between *man* and *man*: but particularly as a *soldier* concerned to do justice to his dying companions and his heirs.

## S E C T. XV.

*For Justice to all Princes and States abroad  
or at home.*

**W**Hatever station of life men are in, there are continual occasions of exercising *moral* as well as *religious* obligations; indeed these often mean the same thing. Men of com-

common understanding know well, *what they ought to do*, and men of virtue *will do their duty*. There is this great rule to be observed, as a *Christian maxim*, to *render unto Cæsar the things that are Cæsar's*. Tho' some, I might say many persons, of all ranks, high and low, rich and poor, think it a light matter to defraud the *public*; whatever they may imagine, it seems to be a greater crime to rob where a *whole nation* is injured, than where it only affects a single person. I say a greater crime, tho' fraud in either case is condemned in the sight of God.

It is sometimes your part to defend the public against smugglers: And let us reason together: if I may cheat, another may cheat; and if we all cheat, are we not all thieves? Can any government be maintained on such terms? Without regard to human laws, it is most amazing to consider how men, professing the *religion of Christ*, can be *guilty of fraud*: nor is it less astonishing, that the same *degree of ignominy* is not annexed to acts of injustice committed against the public, as in any *theft* towards private persons!

*The obligation to pay all the customs due at home*, is of the strongest and most binding nature. It is a disgrace to common liberty that the same mark of infamy is not annexed to

those who cheat the *king* of his duties, as to any *private theft*; indeed, the theft is *private*, with regard to the *individual*, and many deserve to be *hanged publicly*, who figure high, in consequence of such *ill-gotten riches*.

When your duty requires, take care that no one deprives the *king* of his *just tribute and customs* imposed by law. By this, *government* is supported; you are paid your due; and our Saviour, who requires us to *render tribute to whom tribute is due, custom to whom custom, is obeyed*; and we are all a million times more happy in our obedience, than we could be by possessing the whole world.

These are things of very great concernment, whether you act for yourself, or are paid for it by any other; and if you take due care to put them in practice, the *peace of God* will fill and cheer your heart, and his blessing will be with you, in your going out and coming in. Nothing will befall you, but what will turn to your good, either *in itself*, or in its *consequences*; which is sufficient to make any condition upon earth joyful and happy.



## S E C T. XVI.

*The Duty of preserving your Wife and Children in the best manner you can.*

**I**F you have no family, or no property, nor any poor relation who needs your help, yet frugality, diligence, and a due concern for your temporal estate, is always the duty of a *Christian*, that he may be in a fitter condition to *give*, than necessitated to *receive*.—But if he has a wife or children, it is a *public* and very high reproach to any one who starves his family, by drunkenness or indulgence of *lusts*. *St. Paul* banishes such out of the society of *Christian* people, and thinks the company of infidels too good for them who *neglect to provide for their own household*, and such as depend on them. The *birds* of the air, and the *beasts* of the field, take all possible care of those whom they have brought into the world; and the very *sea-monsters stretch out their breasts to their young* (a).

The devil, they say, is not so black as he is painted: many who are *innocent*, being in bad company, are numbered with the *guilty*: but I fear it is too true in general, that there  
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(a) Lam. iv. 3.

is not a decent care taken of *soldiers' children*. If it should appear that a much greater proportion of the number of children born in your respective *regiments* or *companies* perish in *infancy*, than of any other class of infants, it must arise either from the want of care, in the *men*, or in the profligacy and debaucheries of *women*. What is owing to *poverty* and severe marches, change of place and such accidents, we must make allowance for ; but rather than let your children, which are the riches of the state, perish, as it were in a wantonness of neglect, or by any defect or necessity which is remediable, it is your *duty* to *God* and *men* to make an humble remonstrance to your *officers*, and entreat such interest and interposition, as that every innocent babe may have a common chance for life ; and not descend to the grave with as little attention as if they were so many *puppies* or *kittens* (a).

A child born to labour is as valuable to the community as a child born to consume the produce of that labour ; and if you as a *father* ask for the assistance which you may really stand

(a) Reckoning 220 companies of 53 men, in time of peace in Great Britain, and 8 children born in each company annually, the number is no less than 1760 children : it is worthy enquiry, how many of these reach the age of 10 years, and upwards.

stand in need of, it will probably be granted you. If, on the contrary, the *mother* will neither take care of the child herself, nor suffer any one else to do it, the infant must perish. I have been informed of several instances, where the mother's fondness, being without *care* or *understanding*, has been the cause of the death of the child; though the same fondness, with common prudence, would have preserved it.

There are many cases in which these poor children are exposed to uncommon hazards. If both father and mother die abroad, or if they are *North Britains* or *Irish*, and die here, and consequently have no *parishes in England*, what is to become of the child? He is as precious in the sight of God; equally valuable to the *state*; equally entitled to the pity of every one who wears not in his breast a *stone* instead of a *heart*, as any other child.

When we consider farther that he is the son of a soldier, who perhaps has shed his blood for us; can we leave his child to perish? He is indeed a *casual poor*; but who is to plead his cause; and how few places in this kingdom receive *casual poor*! This is an *evil* which has not been yet described or represented in all its proper lights. Those who *feel* it, *understand* it best; and it belongs to *you*, when you are  
really

really distressed, to *speake out like a soldier*, not capriciously or deceitfully, but, I say, when real necessity presses hard. It is more easy to *complain*, than it is *always practicable to redress*; and as complaints are oftentimes ill founded, and hurt the reputation of those who make them, so a *real necessity* sometimes comes like an armed foe, and because it is not attended to, lays waste all before it.

*Be very careful of your children*; you cannot do a better action; submit them to the management of your *superiors*, if perchance they should interpose, and judge them to be in danger of perishing. If nothing more is meant than to preserve them, what greater good can you desire? You may be assured, none will take the trouble and expence on themselves wantonly: Such representations should be made only in cases of *real necessity*.

Nothing can be more highly commendable in the sight of *God* and *men*, than a woman's fondness for her *sucking child*; and Providence has so ordered things, that she is generally fond of it; and with all the riches of both the *Indies*, the life of her child cannot be so well preserved by any other person, as by the *mother*, especially if she be a healthy, sober woman: The great mischief is when she is *unhealthy, vicious, or intemperate*. If she  
be



be *lewd* or *drunken*, or wants the necessities of life, that is to say, if she wants *warm raiment*, or wholesome food, or *shelter* from the *weather*; in these cases, where is the life of the *poor infant*? The thread will be cut, were it five times as strong as *nature* hath made it.

Therefore, my good friend, let me advise you, as you have the heart and understanding of a man: as you love your master the *king*, whose subject your child is; as you hope to be rewarded in heaven, for your mercy to the issue of your own body; or for the preservation of any other man's child, be more attentive hereafter to this great article of *humanity*, *christian duty*, and true love for your *country*: rest satisfied that you will find your reward in both worlds; but if not in this, certainly in That which is to come.

At the same time let me charge you to remember, that it is not merely preserving the life of an *infant*; this you may save, and bring up a boy or a girl to suffer death at Tyburn. A gentleman who has taken uncommon pains as an *officer* in a regiment, remarks that in his own regiment, which was then at home in the field, he reckoned near *fifty children* born in a year: but in general the number is computed to be much larger. Among those of age to be  
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be called to their *catechism*, he found some few repeated tolerably well; and remarking *their parents*, he always found them *clean, sober*, and in *good repute*: adding, that the greatest part of the children in the camp, of ten or twelve years old, *were ignorant of all religion, even to the being of a God!* What think you of this?—Is it fit for a *Christian* country?

Under such circumstances, where it is really the case, there ought to be some person appointed to have an eye to the poor children, and *send* them regularly to the *chaplain*, to *teach* them; and surely no regiment should be without its chaplain. One would imagine, if he were ordered by the *commanding officer*, this kindness would be extended to such *poor children*; and these ought to be *obliged* to come to be *instructed*, or how is it possible they should *learn*? What can be more reasonable than to breed up as *christians*, children born of *christian parents*, in a country ruled by a *christian king*, and governed by laws founded in *christianity*?

## S E C T. XVII.

*The great Advantages of Charity and  
Brotherly Love.*

*CHARITY* is universal; it is the bond that cements all other virtues; for the same reason it doth not consist in giving *alms*, because every one hath not *alms to give*: it is enough for those to give liberally, to whom Providence hath bountifully bestowed the things of this world.—But, *observe* what I say, for I will be bold to pronounce, there is not a creature who can work, or receives *sixpence a day*, but has it in his power sometimes to afford *some kind of relief* to those who stand in urgent need. What a man cannot do with his *purse*, he may do with his *hands*; and the exertion of his *bodily strength*, in obtaining the relief he wishes to afford to others, is in effect the truest succour.

He that is sensible of *evil* himself, should consider how other men are sensible of it.—To be truly *good*, and yet to refuse making others as happy as we can, is a contradiction; for goodness itself *consists in promoting the welfare of others*: and this depends more on the temper of our minds, and the joy we feel in seeing others happy, than in *giving*, when we

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have it in our power to give. To help those who are in no condition to help themselves, is a god-like virtue, and the most pleasing in the sight of God and men; and this may be often done without money.

It was the saying of a great general (a), “That no music was so charming in his ears, as the requests of his friends, and the supplications of those in want of his assistance.” Charity and Brotherly Love, are but other words for *generosity of mind*; and it is better to be of a generous mind, though of the number of those who stand in need of relief, than to be of a hard-hearted disposition, though abounding in wealth.

It may be further observed, that the same charity which, among *Christians*, makes men humble, just, and watchful to do all the good, and avoid all the evil possible, renders them courteous and obliging. Whilst it turns the current of anger and pride, we are ready to do every good action by which others can be benefited.

There is a story of Don *Alfonso*, king of *Naples*, who, on some particular occasion, seeing a peasant in danger, alighted from his horse

(a) Cæsar.



horse to relieve him. It was not an action which, in a common man, would denote any heroism; but this instance of humility and kindness in a king, probably proceeding from a real sense he had of the sufferings of a fellow-creature, gained him such a reputation, that the strong city of *Gaeta in Italy* surrendered to him in a few hours. He made his entry, the hearts of the inhabitants being with him, when it might have otherwise cost him a long siege with batteries of cannon.

Nothing can be more certain than that one may be very charitable in mind, without having any thing to give; and very uncharitable, and yet, as *St. Paul* says, even give one's *body* to be burnt: so much does charity depend on the *mind*. Yet, my friend, remember the *poor*, as God may give you *power*, especially those who may be related to you, in that condition.

If a *Jew* had received a signal mercy, his thankful acknowledgment of it to God would have cost him considerably, in the oblation which the law of *Moses* required. God has abolished those *costly services*, but has instituted other sacrifices in their room. The inspired penman, in the person of the great *Jehovah*, tells the *Jews*, “ I will not reprove thee, because of thy sacrifices, or for thy burnt offer-

ings, because they were not always before me (a)." And this reason is assigned: "For all the beasts of the forest are mine, and so are *the thousands of cattle upon the hills.*" Adding these striking words, "For the whole world is mine, and all that is therein." He then gives the *Jews* this advice, "Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the time of trouble; so will I hear thee, and thou shalt praise me."

The apostle tells us, *To do good, and to communicate, forget not; for with such sacrifices God is well pleased.* This is a sort of spiritual incense, which ascends with a sweet favour before our gracious and merciful God. In such cases, consider pious and sober people before others; and such as are known to you, and of your neighbourhood, before uncertain vagrants. To some people even this *good book* will be a *great charity*, if you can prevail on them to read it. If they will consider what belongs to their peace, it is an *important present*; as *such* I mean it for your service.

*Charity and Christian Love is so much the bond of society among all Christians, that the neglect of it can never be dispensed with.* Therefore maintain

tain true *Christian love and peace* among yourselves, and call to mind that God hath commanded it shall be so.

Love and respect your *commanders and officers* according to their station : assist, help, and succour one another. All of you together are as *one body*, and every one ought to be treated with tender regard. What a pleasant thing it would be, if a *company*, or *regiment*, were all of a truly *Christian spirit and behaviour*. The *officers* would treat those under them with *kindness and humanity*, and the *soldier* would obey from *inclination and love*.— All would be *harmony and peace*. The terror of your arms would increase in proportion as you obtained the opinion of other nations that *God was on your side* : And as far as mortals can judge of the laws of *Providence*, if you are on *his side*, and ready to die for your religion, your king and country, he will take your part.

## S E C T. XVIII.

*The Honour due to Contentment with Wages,  
and the Merits of a zealous Attention  
to the Duties of a Soldier.*

**I**T is absurd to expect the favour of the Almighty, but as we submit to his care and providence over us.—When the curiosity of some, and the piety of others, among the *Jews*, induced them to flock round our Saviour, to ask him, *what they should do to be saved*; the Roman soldiers also came and asked, “and what shall we do?” his answer was, “Do violence to no man, neither accuse any falsely; and be content with your wages.” These Roman soldiers were *heathens*; they had a religion of their own; but upon the preaching of so extraordinary a person as *Christ*, who they believed might inform them of something relating to happiness after death, they asked this remarkable question. *And what shall we do?* Though, I say, they were heathens, it is obvious they believed their souls were *immortal*, or might be so, and not like the soul of a dog, a horse, or any other brute beast. They were persuaded the soul would not moulder into dust, as the body does, but being a *spirit*, would live in spite of the grave; and if it lived, must enjoy happiness, or suffer misery in another state.

They



They had no notice in relation to a *resurrection* of the body, nor were taught from any *divine revelation* that the soul is *immortal*, except by chance they learnt this important truth from the *Jews*: but the *Jews* themselves, before *Christ* came, were divided in sentiment as to the resurrection of the body.

These Roman soldiers, the bravest people on the earth at that time, upon this occasion, had it from the mouth of the Son of God himself, that the soul is immortal. They who were so happy as to be engaged in the service of the *Roman government*, set over the *Jews*, had this glorious opportunity of conversing with *Christ* our Saviour and Redeemer, who now sits at the right hand of *God*, making intercession for us.

You see here what the condition is required, namely to *be contented*, and to *do no violence to any man*, but to observe the commands and orders of your officers, and to conform to the rules of *good order and discipline*. This is the only effectual way to render your profession respectable, and of real and essential use to mankind. Your office regards *defence in war*, or the chastisement of strangers who insult our nation, with every other duty which your superiors may think proper to employ you in.

Provi-

Providence has appointed you this task, and a glorious one it is, when well performed. Behold, how the God of nature seems to give us a lesson from the insect, whose labours yield us the pleasant and wholesome drug we call *honey*, and the useful article of *wax*. What an admirable lesson we learn from them with regard to the duties of *fidelity*, *zeal*, *industry*, and *social love*, even to the sacrificing our lives, whenever occasion calls.—See how this insect toils for its provision, as by compact, relieving, assisting, and defending each other. Some *guard* the gates against all assaults of the *enemy*; others *forage* through the fields for provision and nourishment. Some prepare store-houses for the reception of their forage; others are employed in cleansing, building, or taking in the labours of the *weary* and *fatigued*. Hear them *sounding to arms* against the least apparent danger, boldly *defying* their enemy, crowding on their ramparts, and challenging the *foe* to strict encounter; see them issuing forth like clouds with their *poisoned weapons*, and not losing them but with their lives.

Thus do these insects defend their *rights* and *possessions*, or else *beat a parley*, and sue for conditions of *peace*. See them all of *one mind*, ready to join their *hoarse commander* with *life* and *fortune*; never having any private jarr or discord,

discord, except with the *dronish, useless tribe*. But if a *stranger* offers to enter without leave, the alarm is given; and the daring intruder is driven out or destroyed. Their *castle*, unfortified by stone or iron, is thus cautiously guarded, and the common interest cemented by a true instinct of affection for the welfare of the same fraternity. They also hoard up treasures, teaching *contentment, bravery, fortitude, and fidelity*, defending their castle with their lives, and preserving their prince and property from all violence.

To wield the sword in defence of your *king*, your *country, religion, and laws*, and drive away an enemy; to guard the innocent and distressed, and obey your leaders, are the objects which render a warrior the *friend of mankind*; and when he has the *fear of God* before his eyes, and looks on himself as acting under the banners of *Christ his Redeemer*, he cannot but be an object of the *mercy and favour* of That God, and of the *affectionate* regard of all *good men*.

All cannot be born to *riches*; nor do we always find that the *rich* are *happy*. The wealthy man is often wretched; when he might probably have been happy if he had been *poor*. If his riches prove a *temptation* to him, he is so much the worse for them.

Content-

*Contentment* and *resignation*, in whatever station we are, is the only solid proof we can give, that we submit to the decrees of heaven.—What does the greatest prince possess that is of any use to the comfort of his body, and the repose of his mind, but *food* and *raiment*, a bed to sleep on, and a house to cover him from the inclemency of the sky? We have this instruction from no less a person than the Son of God. “Having food and raiment, let us therewith be content; for behold the lilies of the field, they toil not, neither do they spin; and yet I say unto you, that even *Salomon* in all his glory, was not arrayed like one of these.”—*Salomon* did not flourish so pure and untainted in the eye of the great Lord of nature, nor were the appendages of his royalty so beautiful as the lily of the field.

Nothing can be more true than that all things happen for *good*, to those who are *good*; and every station of life has its *comforts* and its *troubles*. “He that is content with little, has enough; and he that endures well, is best qualified to *overcome*,” whether it be the arm of flesh, or his spiritual enemy the *devil*.

We are told by a very wise person, that “a *good* man, whether he be *rich* or *poor*, shall at all times rejoice with a cheerful countenance.”

And



And it is very ingeniously observed, that *nature* furnishes the means of life; but it is wisdom which teaches us to be contented with it. A *good conscience* is to the *soul*, what *health* is to the *body*; and we could not exercise the virtue of *contentment*, if all things went exactly to our minds, more than we could forgive our enemies if we had none.

The best thing in this world is *wisdom*; and as a proof of the great indulgence of the providence of God, to all the children of men, the crown and glory of wisdom is *contentment*. If all the hearts of men were laid open to view, we might find in an equal number of *rich* and *poor*, more *contented hearts* among the *poor*, than among the *rich*; so little able are we to judge from the outside of things.

Your condition, compared with millions, is placed higher above the extremity of want. Very urgent must be the occasion in this country when a man is compelled to act as a *soldier*; it is generally his choice: and I believe the soldiers of no other nation, have better, if so good pay as ours. In the meantime our Sovereign renders his *soldiers*, as well as his *subjects* in general, as happy as it is in his power to make them; and it is *our own faults*, our own neglect of virtue and religion, when we are not happy. A *good colonel* clothes  
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his men better than the most part of the common people are clothed ; and if any man of low degree can appear as *honourable* as the *rich* and *great*, it is the *honest, brave, deserving soldier*, who is *contented* and *obedient*, having a due sense of what he owes to his God, his prince, his leader, his officer, his family and friends.

Those among you who have been *wicked* and *foolish*, are put in a way of learning *sobriety*, and of being schooled into a sense of their obligations to *God* and *man* ; or of suffering wholesome chastisement, if they continue to be abandoned ; whilst others of a different turn, men of sense and sobriety, who understand what belongs to their own happiness, besides their ordinary subsistence, do often gain a comfortable addition by their *labour* and *industry*.

## S E C T. XIX.

*Subordination, or Obedience to Superiors,  
the fundamental Principle of all moral  
and religious Duties.*

**W**HETHER a man be a *soldier*, or of any other occupation, “ it is sufficient if every one does That well which belongs to his calling : and men, like watches, are to be  
valued

valued by their goings." The gospel of *Christ* requires us to live *soberly, righteously, and godly in this present world*; so that you are obliged to demean yourself *respectfully* and *submissively* towards your *superiors*, and to avoid all unjust murmurings; not only as the well-being of society depends upon it, but because it is required by the Great Parent of mankind. The *fifth* commandment requires you to *honour your father and mother, that your days may be long in the land which the Lord your God giveth you*: but this honour is not to be restrained to your *natural parents* alone; all interpreters are agreed, that we are obliged, not only to honour *them*, but also the *king*, and all that are put in *authority* under him, by *submitting ourselves*, as our church catechism expresses it, to *all our governors, spiritual pastors, and masters*; and by *ordering ourselves lowly and reverently to all our betters*.

As the providence of God has placed us in our several stations, we should seriously attend to the advice given by *St Peter (a)*, *Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward: for this is thank-worthy, if a man, for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently?*

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(a) 1 Pet. ii. 18, 19, 20.

*But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*

Whether in fortunate circumstances, or under *persecution*, this is applicable to a *christian state*. If parents, masters, or rulers are kind and gentle, or *unjust, unmerciful, or capricious*, the *duty* is the same. To once that a *soldier* suffers *wrongfully* by false accusation, or some capital mistake, he may often deserve punishment, and escape unnoticed. This duty of a *peaceable* and *quiet submission* to commanders, is more incumbent on *you* as a *soldier*, than in any other contract for service, as by your station and way of life, you are frequently in the company and conversation of bad men who disregard our blessed Lord and Saviour.

Whenever you act turbulently or unsoberly, you bring a scandal on your corps, and possess people with prejudices against your profession. This ought to put you on your guard as a *good subject*, as well as a *good soldier* and a *good Christian*. Consider this, and be careful of your life and manners for the time to come.



## S E C T. XX.

*Faith and Humility, the two grand Supporters of Christians in all States and Conditions.*

**I**T seems contrary to all reason to imagine it should be the *natural temper* of any man to be indifferent about *his own state and condition*. Custom and habit make men *wise or foolish, saints or devils*; but the first effort of reason and common sense is to provide for our own safety, and consequently to get out of a *bad habit into a good one*. You are born in a *Christian country*, and believe that there is a God, and a state of rewards and punishments after death. You can set before your eyes, the amazing consideration of *eternity*, and of being exalted to everlasting joy and happiness; or condemned to endless sorrow and misery.

Now, *my friend*, think not because you may not have had any *learning*, such as is called *education*, therefore nothing will be expected of you. This would be dealing very *unfairly by yourself*; for if you practise what you know, you will soon know all that is necessary to put in practice. Ask your own *conscience* when

you do amiss, and you will soon learn all that God requires of you. You are punished for deceitfulness to *men*, when you deprive them of their *right*; do you imagine that *God* will not punish you, if you deprive him of *his right*; and is he not entitled to the *sincerity* of your heart?

As to humbleness of condition, recollect that they were *poor* and *unlearned* persons, though men of *upright hearts*, who were chosen out to be the immediate followers and companions of the Son of God, on earth. Is it not the *pride* of the understanding which often misguides the heart; and have not many become wicked, because they *have* had *learning* which they knew not how to apply? In all states a virtuous mind and good inclinations constitute the chief difference.

If it requires only the plainest sense to comprehend, that what *God* has declared, *That must be true*; and that if you humble yourself in the sight of God, he will open your heart to such a degree of knowledge, as is necessary to your salvation; what *more* would you have? If you hate to be reformed, and will cast the word of God behind you: if when you are tempted to *thievery*, you consent, and partake with the adulterer: if thy mouth speaketh wickedness, and with thy tongue thou settest forth

forth deceit ; what can thy faith avail ? Thy conscience will reprove thee, and set before thee the evil thou hast committed.

Have true *faith in God*, the faith which leadeth to *repentance*, and this will restrain your *passions* and *desires*, and confine them to such objects as are acceptable to him. It will open your mind, and secure you from being imposed upon by the false pretences of sin and the devil : It will lead you into *truth* : it will confirm you from hour to hour in the pursuit of such things as are pleasing to God. It is by *faith* you believe there is a God : for though you may conclude there is one, from the works of creation, yet you do not see him. And unless you believe in a God, you cannot regard his laws ; so that you perceive the foundation-stone is *faith*.

Observe, *my friend*, faith in the christian religion, in other words, is a *faithful trust* in Christ as your Redeemer, and a reliance on his merits to supply your defects, after you have exerted yourself to do all you can. You say that you believe in God the Father Almighty, Maker of heaven and earth : — And in Jesus Christ his only Son our Lord ; who was conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead, and buried : That  
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he descended into hell; and on the third day arose again from the dead: You acknowledge that he ascended into heaven, and that he sitteth on the right hand of God; from thence to come and judge the living, and the dead who arise to life. You also believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, as implied already by Christ judging the dead; and you profess your belief in a life everlasting.—

This faith which is common to *Christians*, will lead you into the practice of all those duties which *christianity* requires of its followers; and you will soon find, that these duties cannot be rightly performed without *humility*, or a deep sense of your own *unworthiness*, and a firm intention to sacrifice all your inclinations and desires to the will of God.

In this consists That *obedience* which the Almighty accepts as the most grateful offering men can make him.—Therefore *humble* yourself in the sight of God, that you may receive *faith*. Be *faithful* that you may become *humble*. When you have acquired these habits, you will go on in this great business of life, and every day be rendered more *joyful*, forasmuch as you have happiness, honour, and glory set before you. And as life ebbs out,  
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you are every day approaching the nearer to the enjoyment of these glories, in the regions of immortality.

## S E C T. XXI.

*The vast Importance of the Duty of Prayer, and the true Devotion of a Soldier, shewn in the Character of the great Gustavus Adolphus.*

THE *Christian* banners, under which you fight; or in other words, the law, under which you act, requires you *to pray without ceasing*, not as some fanatical or visionary pietists may represent, as if we were to do nothing but pray; for the *precept* would then be inconsistent with the necessities of life, and other *Christian* duties. The *meaning* is, that we should never forget to offer up the sacrifice of prayer, to the great Lord of nature, as constantly as the *day* or *night* returns. The *Jews* indeed were wont to pray three times in the day; some *Mahometans* pray oftener.

If you ask me how you, in your situation, can pray morning and evening, I will tell you, my good friend, that you may do it just as well as any other person whatsoever; for tho' you may not always with propriety be able to fall  
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on your knees, in a battle, on a march, in foraging, or in a centry box; you may at all times offer up your heart, unseen by any but That Almighty Power, *who should "be in all our thoughts;"* He being present with you as a friend, and a protector in the fury of battle, or the calm of peace, you must think of him. In all cases he will animate your hopes if you do well; or alarming your fears if you offend him, put you on your guard, and make you think under whose banners you fight. Thus you may pass the uncertain years of your life on earth in comfort, and peaceful expectation of joys to come!

Such are the happy fruits of piety, expressed in *prayer*. On the contrary, those who never pray, may be said "*to live without God in the world,*" and consequently to pass their days under a sentence of condemnation, for *rebelling* against the great Sovereign of the world. And what will be the punishment, if the crime is not timely repented of? Everlasting pain, by the tortures of the *dammèd*. This is the plain common sense of the religion of Christ which we all profess, of the faith of which our king is stiled the *defender*; and you are an instrument of defending him and the laws. For God's sake consider your own importance, particularly in That which is common to us all, the care of your soul.

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It is evident beyond dispute, except to Atheists, that all the *mercies* shewn us come from *God*. *Prayer* is an immediate recourse to *him*, and the *means* of deriving mercy from *him*. We are in the straight path to ruin, when we leave communion with him, and cease to offer up our *prayers* to him. When we do not call on him for his aid and succour, doth it not imply that we think we can do without him?

Every creature lives by the power of God, and subsists by his goodness; but the dangers of *war* proclaim this so much the more. Every ball ought to remind the *soldier* of his *God*, as his bulwark and defence. War was of old time, a nursery of *devotion*; and it is a great reproach to the present times, that it is not so still, instead of being almost proverbial to the contrary.

The *Germans*, as some of you soldiers know well, are generally inclined to *religion*; they have, or seem to have, this great and ruling principle of life stronger on *their* minds than we usually have on ours: whether this proves that they have more *sense* and *reflection*—I leave you to judge. Among the most celebrated of their leaders, we find *Gustavus Adolphus*, King of *Sweden*, who fought for a long course of years against the powers of *hell*, namely, the  
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*bigotry and superstition of the Romish faith*, then levelling its poisoned darts against *Protestantism*; and as it were making war against mens thoughts and *consciences*. This great prince then taught his *soldiers*, to pray for him in these terms. “The Lord hear thee in the time of trouble; the name of the God of *Jacob* defend thee, and be unto thee a shield and buckler against thine enemies.—Arm thee with the sword of *Gideon*, and the Lord of hosts go forth with thine armies, that the victories which God shall give thee, may bring *freedom and justice* unto the innocent and *oppressed*; enlargement to religion; liberty to *Germany*; and the benefits of a sweet and lasting peace. Grant us this for the sake of the Prince of peace, Jesus Christ our Lord.”

We accordingly find that he performed the most amazing exploits in arms. His soldiers were *brave and hardy, chaste and temperate*, and most *trusty and faithful* under all circumstances.—At the famous battle of *Lutzen* he made this speech, “My *friends, officers and soldiers*, I conjure you by your love to *heaven*, and *me*, this day to manifest *whose you are*: my *blood and life* shall mark you out the way to honour. Break not your ranks, but second me with courage. If you perform this, *victory* is ours with all her glories. You and  
your



your posterity shall possess it : if you *give back*, your *lives* and *liberties* have one period."

In this battle the king fell by a shot from a *cuirassier*, and he dropt from his horse with these only words, "*My God!*"

Thank heaven, *we* have been mindful on whom we depend ; and expressed our gratitude to the great Lord of hosts, for all the mighty victories with which he blessed us in the *late war* : and may bless us in defending *good Old England* and our parliament against such, unhappy subjects as deny her authority.

As to the want of religion among our troops, whatever has been amiss, may be rectified, and we should all hope will be so for the future. Life is only valuable when employed to the honour of God. Life and death are *always* in his hands, and he alone can poise the balance : he alone can turn it which way it pleaseth him ; so that whether it be amidst the rage and fury of battle, or the tremendous operations of nature in earthquakes, storms, and tempests, in thunder, lightning, and overwhelming rains, in plagues and famines, or any of the dreadful list of evils with which men are sometimes afflicted, life is always held by a precarious tenure : Let us endeavour to please the giver and preserver of it. If he

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thus reminds us sinful men of our dependance on him, let us kiss the rod, and rejoice even in our *sufferings*, when these work for good, and promise an eternal weight of glory.

Of all situations under the cope of heaven, the most *awful* is that of an army ranged in array, when the event of a battle can be known only to God. *He* is the only true object of our adoration in the *field*, or in the *closet*; before a *battle*, or in the *common events of life*: and a minute's reverential thought of him is better than *an age of vice, folly, or dissipation*, tho' it were attended with all the *splendor* of earthly grandeur. It is only by consideration that either the *great* or the *little vulgar* can collect themselves. And it matters not much how men differ in condition; if they are *wicked*, they are *wretched*. Your heart is harder than a rock, if such considerations do not melt it into devotion; and you are a wonder of *ingratitude*, if you forget your deliverances.

The light of the *day* shews you the greatness of God; and the heavens declare his glory in the *night*, for every star is as a lamp hung out to shew you his marvellous works. Wherever you are, the gracious presence and blessing of God is necessary to your success: whatever you propose to yourself, it is want  
of

of *sense*, as well as *piety*, to neglect praying to God. St. Paul would not eat a bit of bread, in the hurry of a storm, till he had devoutly craved God's blessing: and his supplication to the Almighty refreshed the spirits of all the soldiers (a). The shortest *ejaculation*, where more cannot be said, will be of the highest moment to you, who in your heart know you depend on God for the breath you draw, if you are constantly ready to make the acknowledgment.

The observance of the solemnity of *public prayer*, according as the necessity of affairs will admit; and the punishment of those who are negligent in this duty, are objects of great importance. What an afflicting thought it is, that sometimes a *whole regiment* shall be for a year, or a longer period, in one place, but not a *fourth* part of it worship God together, during the whole time. What do you imagine was the end God proposed in making any man under the heavens, but to be *glorified* by him? And he will be glorified in the *sufferings* of men, if they will not turn to *him*, as to a merciful and tender Father.

Let me ask you most seriously what *discouragement* there is to the duty of prayer? Perhaps you will answer, "*I am not accustomed*"

(a) Acts xxviii. 35.

to it, and find myself disinclined." Was you accustomed to a firelock, before you became a soldier? Did you understand your exercise 'till you was taught and practised the military duty?

There is no wearisome bodily labour in the discharge of the duty of prayer, unless it is spun out beyond measure, which never ought to be. Short fervent prayers, find their way to heaven, when tedious fanatical harangues, or enthusiastic rants, drop short by the way, and prove an abomination in the sight of God. Every exercise of true religion would be highly pleasant, were not men become so extremely degenerate. God never *made* any reasonable creature *shy* of his company, and *averse* to his will. We see no inferior Being disinclined towards its *chief good*, or negligent in pursuing its *proper object*; but negligence in this instance, like many others, demonstrates the *corruption* of our nature!

*My Friend, and Soldier*, I am sure when you consider the matter very seriously, you will perform this indispensable duty of supplication to heaven: The other branch of devotion, which consists in the *praise* of God, will follow. This is an *angelical* and *heavenly* duty: The subject of praise and thanksgiving is the [contemplation of the infinite perfection of God,



God, and his unspeakable goodness and mercy to you and all the children of men. Can you be sensible of this and not adore him? If you comply with this duty, you will certainly increase your delight in that communion with him, which is the honour, the happiness, the glory and perfection of human nature; and it seems to have a very peculiar charm when duly exercised by a *soldier*.

You know, that *Jesus Christ* is the only mediator, through whom our prayers and praises can ascend unto God in an acceptable manner: some *papists* pray to, and adore *saints*, *angels*, and the *Virgin Mary*; but this is rank idolatry. Let them call it by what name they please; to *pray to* them, is to *worship* them, and to *worship* them, is idolatry.

At the close of this, you will find *several prayers*; some few of them you may perhaps find time to learn by heart; others you will *read*. Those who unhappily cannot read, their companions may perform this charitable office; and he who has the slenderest memory may learn to repeat a short prayer with more ease than he learns to sing a song.

Let your *heart* be with you, and the task will be pleasant; and let the *greatest*, the most learned, the most powerful among the sons of

the earth, live as *without God in the world*; and what are they but abject wretched beings? They either suffer the anguish of a tortured conscience; or being abandoned by God, are left to their own hearts. In either case, how very far is *their* condition, from being an object of *envy*!—They are really the most wretched of mankind!

Be *humble*, my friend, before God; and shew your humility by the constancy of your devotion. Thus shall you live like a *man*, a *christian*, and a *soldier*, and be *happy* in this world, and enjoy a crown of glory in the *life to come*.

## S E C T. XXII.

*Recommending the public worship, and other holy ordinances, as essential to a Christian Soldier.*

IT is a well-known-rule, my friend, among all mankind, who *think* of any thing that is good, if we intend to arrive at the *end* in view, we must use the *means*: “The first step towards *virtue* is, to abstain from *vice*: And no man has *sound sense* who is immoral.” This is the common dictate of human wisdom: you will conclude that the wisdom of  
God

God goes a great way farther, for this is *infinite*.

Now there are certain means appointed by God, who most assuredly knows what *means* are most necessary in order to keep us in mind of the greatest of all ends, the *end* for which we were sent into the world; what we must do to nourish our *spiritual* as well as *animal* life; in other other words, how to *take care of our souls*, as well as our *bodies*, in order to obtain the favour of the Almighty.

The holy ordinances of *public* and *private* prayer, receiving the sacrament, and hearing the word of God, are certainly means appointed by God himself, to keep men in a sense of their duty to him, and to promote their interest with him. Therefore any one, who affects to despise these duties, as things he may do without, does in reality pretend to be wiser than God: he is an *unthinking*, or foolish; a proud, or wicked man.

If you mean to preserve your own soul, be *serious* and constant in improving all opportunities of hearing God's holy word; and of *public* as well as *private* prayers; and, in *receiving the holy sacrament*. The want of such advantages sometimes attends *soldiers*; but

where you have them not, you are not answerable. Take care you do not *cheat yourself*, by vain and frivolous excuses, and instead of *seeking* the worship of God, *fly* from it.

Affure yourself, that those means whereby God has promised to bestow his grace and mercy on such as duly apply for them, are of infinite advantage to us : and all wise and good people have ever chosen, even *death*, or the utmost miseries of this life, rather than be deprived of such ways of recourse to God, and communion with him, as their education and manner of thinking led them to esteem the best, most manly, and true mode. And though *foolish* or *sensual* people trifle with these pearls, and often trample them under their feet ; coming but seldom to the *public worship*, and then only in a *foolish* and *careless* manner ; it is far otherwise with such as are in earnest about their salvation. *These* are willing to sacrifice *all their enjoyments in this world*, rather than be deprived of such *preparations for the world to come*.

Now, *my friend*, as you desire salvation, lose no opportunity of *praying*, going to church, and hearing the *word of God*. If you set yourself, with full purpose of soul, to the ways of religion, you will find, in what the *peace* and *happiness of man* consists ; and you can never  
find



find any true peace or happiness in your heart by any other means. If you seek this state as *earnestly*, and as *constantly*, as you do many other things of little or no moment, you will not miss of it, through the mercy of God in our Lord Jesus Christ.

In a word, be assured that *man* is not made *to be at rest in mind*, but as he acts agreeably to the designs of his Maker; no more than he can feed and preserve his body without *industry and labour*. This is a *truth* the history of mankind in all ages, and in all countries, fully justifies. And every particular person of the most *common sense*, who walks not in the paths of *religion*, will find, in despite of his attempts to discard all *uneasy thoughts*, that he cannot be wicked, and at peace.

### S E C T. XXIII.

*For keeping holy the Sabbath-day in particular, to the utmost our Situations admit of.*

**H**E who hath any pleasure in *praying to God*, or puts any trust in him when he prays, will rejoice at the return of the *sabbath*; and instead of flying from a church, as if it were a *house of correction*, will fly to it, as a *house of joy*, and pour out his soul in humble acknowledgment

ledgment of sins past, and resolutions of amendment.

There needs no argument to prove that wherever the sabbath is broken, a whole tide of wickedness will flow in at the breach: And as God hath *blessed this day and hallowed it*, so they *unbless themselves* who *profane* it. Except on *duty*, in which the real work of necessity will not profane the day, you may observe the solemnity of this sacred day of our Lord, with great decency, and perhaps more convenience, than most common people, who have more to do. Where there is no church of your religion, nor even a *military chaplain*, any fit person may be appointed to assist us to worship God; at least to read the service and a sermon. *He* may be justly esteemed as worse than an infidel, who provides not *bodily food* for his family: but to *neglect the soul* is an infidelity still more horrible.

As God has made a *separation of this day* to himself, to distinguish it by peculiar acts of devotion and religion, and as a happy fence against impiety; how could it ever enter into the heart of man to conceive that the Almighty will dispense with the breach of this his absolute law and commandment; a law written in such strong characters on the mind as hardly to be defaced? God is jealous of his honour,

honour, and requires obedience from us ; and what is it, which constitutes our chief glory, but That very obedience ?

Where men are *sincere* towards God, they cannot be *false* to themselves, nor to their fellow-creatures ; but what sincerity can they shew their Maker, if they decline the *public worship* of him, and as it were refuse to pay that open and free homage so infinitely due to the supreme Lord and proprietor of all ? Behold the consequence ! How troubled and disordered ; how stupid and abandoned does the mind of man become, when he ceases to rest his hopes in God ! This is difficult to describe, but easily felt. Consider the mercy you receive, in the breath you draw, and you will cry out with the Psalmist, “ Bless the Lord, O my soul, and forget not all *his* benefits, who forgiveth all thine iniquities, and healeth all thy diseases : Who redeemeth thy life from destruction, and crowneth thee with loving kindness, and tender mercies : Who feedeth thy mouth with good things, so that thy youth is renewed as the eagle ! ”

You know that the *Jews* of old time, long before our Saviour came into the world, were the chosen people of God, and that their wise king *Solomon* built a temple, which was the glory of the whole earth. Some writers make it to have

have cost as many millions as our whole nation is computed to be worth (*a*). This however is beyond all doubt, that the design of it was for the people to worship God in public, well knowing that the Almighty expected this of them.—Indeed what homage could he expect of his chosen people, if they meant to withhold so essential a part of the honour due to him? When *Solomon* dedicated this glorious temple to God, he made this memorable prayer or petition to the Almighty: “When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee, in this house, then hear thou in heaven, and forgive the sins of thy people Israel, and bring them again unto the land which thou gavest unto their fathers!—When the heavens are shut up, and there is no rain, because they have sinned against thee, if they pray towards *this place*, and confess thy name, and turn from their sins, when thou afflictest them, then hear thou in heaven, and forgive the sins of thy servants!—If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the *city* which thou hast chosen, and toward the *house* (*b*) that I have built for thy name,

(*a*) 800 millions sterling.

(*b*) Temple or House of God.



name, then hear thou in heaven their prayer and their supplication, and maintain their cause!—If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the *enemy*; yet if they shall *bethink* themselves and *repent*, and so *return* to thee with all their *heart*, and with all their *soul*, then hear thou their prayer, and *maintain their cause*, and *forgive* thy people their transgression, and hearken unto them in all that they call unto thee for!”

You see what favour *Solomon* hoped to enjoy by means of this temple, and the incense of prayer offered up to heaven in it, under every evil circumstance, or for the continuance of every happiness in life. In all cases *Solomon* implored the divine assistance; and to whom can *we* apply for succour? Where shall *we meet* to send up *our* prayers to God, to avert the evils we labour under, and are exposed to, if we never go into his temples, or as we call them *churches*, which are dedicated to the worship of God? What does the custom of our country, and the reason of our minds require, upon all great events, in war, or famine, or heavy unseasonable rains, or droughts, or sickness; in all public distresses, or for public thanksgivings? Should we not fly to the temples of God, there to pour out our souls before him? If him Him, and Him only, we live,  
can

can we for a moment forget the vast obligation ?

But, *good God!* is it possible to relate how negligent many soldiers are, especially in this great town! (*a*) Do not many lounge about in an *ale-house*, and spend their time either in swearing, or *idle*, or *wicked* discourse, when they should be on their knees, beseeching God to forgive all the wickedness of their lives committed against him? Are there not days enough in the week for *loitering* or for *working*? An *idle man*, at any time, is a bad sight; but an idle man on a Sunday, during divine service, is a monster. If there is not room enough in churches, where admittance is allowed, according to the situation of quarters, yet by taking pains you might find room to *stand*, *kneel*, and *sit*.—If it were otherwise, your case would be hard; but then you should *complain*, and beg for assistance (*b.*)

(*a*) Alludes to London.

(*b*) On occasion of the first edition of this book, some officers of the guards, particularly general *Hudson*, often called the Good Centurion, put this business in such a train that many hundred of the *guards* went regularly to church every Sunday. The men followed when their officers led them, and they will not generally do this duty, but as they are *led* to it. Several in the hospital also read this book with pleasure.

## S E C T. XXIV.

*General Reflections on the Duties of a Christian Soldier.*

THE life of a *soldier* furnishes continual reason for a sober and religious deportment. When on duty in the *silence of night*, when you are set as a watch to guard others, do you never think of guarding yourself; and keeping out the enemy who so often attempts to lurk in your own heart? Do you never look back on what is *past*, nor forward to what is *to come*, and resolve to lead a *new life*, and follow the commandments of God?

You are a *man of resolution*, why not resolve to resist the *devil* and all his works? Why not resolve to subdue your *evil desires*? You may be sure if you do not drive them out, they will conquer you, and make you their *slave*. — If the providence of God has led you safely through all the dangers of a campaign, and brought you with joy to the sight of your native land, and the comforts which attend it; will not such circumstance make you think of behaving yourself like a *christian*? Do you delay to render unfeigned thanks to God, who has been your deliverer in time

of danger, your preserver day and night, and your continual benefactor?

*Maimonides*, a learned Hebrew, tells us, that the Jews took such notice of the various persons, whose *afflictions* and *deliverances* are represented in the *cviith Psalm*, that it became an order in their church, that these *four kinds of persons should give public thanks to God in the congregation*: namely, the *sick*, when he is healed; the *prisoner*, when he is released; the *traveller*, when he comes to his journey's end; and the *seaman*, when he comes safe to land. May we not with equal propriety add the *soldier* when he returns *home* from a battle or campaign? This was to be done *solemnly* before a public assembly, where at least ten of the *elders* were present: They inferred so much from *ver. 22.* where it is said, *Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.*

This was a very *pious order*, worthy of perpetual observance: and if it is natural to a person to *pray* to God, when he is in danger, is it not as reasonable and decent that he should *praise* him when the danger is over, and he obtains a deliverance? In this view the *soldier* has a greater reason than any, to present his hearty thanks and praise to God for his mercies.



Is not the preservation of the *soldier's* health in different climates a *great mercy*? Are you not sensible how watchful the great Preserver of mankind is, who defends you in the day of battle? Who but soldiers themselves can tell us the goodness of God, which *they* have experienced? From whom can we have surprising accounts of their being preserved on many occasions? Let these great proofs of a gracious Providence constrain you, to exult with thankfulness to Him, who encourages our gratitude for *one* mercy, by a multitude of *others*.

Remember the goodness of God; be assured it will enliven your discourse, abroad, and at home; give warmth to your affections, and the most *delightful* thankfulness to the gracious Preserver of mankind.

Being returned home, you sit down in a state of greater tranquility. Live to the praise of God all your days: Let your whole life demonstrate your love and thankfulness to him, and you cannot do amiss. Let your lips praise him, and never profane his name. *Ac-knowledge him in all thy ways*, and let your soul continually delight in his laws. Let his worship and his ordinances be the constant subject of your joy!

Is not this a most fit and comely thing to glorify God, *in whose hands our breath is, and whose are all our ways?*—The vilest and most execrable thing is to treat infinite *love* with scorn, and infinite *majesty* with disrespect. Every reasonable creature ought to suffer any misfortune, rather than act contrary to the will of him who gave him his being, and all the *comforts* and *pleasures* of this life, and the *hopes* of a glorious immortality.

Now, *my friend*, if any one should say within himself, these rules are too great a burden: I answer, How can you know what it is, till you make the experiment? This truth is *undeniable*, that all reasonable Beings are *happy* in proportion as they act up to the dictates of their reason: it cannot, at the same time, be a burden to a reasonable creature, to *live* reasonably? Can you imagine you should find greater joy in the life of a *beast*, if you could degenerate into one, than in the life and hope of a *man*, and a *Christian*? This is so absurd and wretched a thought, that all *mankind* condemn it with indignation.

Account your *obedience* to the laws of God, your honour and advancement; for it really is so; and in proportion as you live up to it, you will have *peace* and *comfort* within your own breast, and a general respect and esteem with all the better part of the world.

To

To live by the rules of religion, is the most pleasant and delightful sort of life: it is *walking with God*: it is a *noble exercise* of love towards the *greatest* and *best* of Beings, and a *daily progress* towards the perfection of our *nature*, and the kingdom of God, where will be *complete happiness*, *joy*, and *triumph*, for ever. The *thought* of this will revive you under all the hardships of this present world! This *blessed hope* will make you undaunted in *danger*, easy in *affliction*; chearful in the *meanest condition*; happy in *death*; and blessed in *eternity*!

If it should be said, that he who lives thus in fear of offending God, will be *scoffed* and *laughed* at, this is mere folly! As well may they scoff to see a man eat to sustain his body, as to deride him because he *prays*, that his *soul* may be sustained. People are often more *afraid* than *hurt* in such cases. But *this* is not *children's play*.—What would you say of the man who should pretend to laugh at you for keeping in your rank with steadiness in the field of battle? Would you not think him a madman, a fool, or a knave? Is not this matter of still *greater moment*, as the *soul* is more precious than the *body*? In regard to the battle, there is no hazard beyond a wound, and this may not happen: if it happens, it may not prove *mortal*: if mortal, that is the *worst* of it; it can be but *death*, and we must all die: your hour

was come ! But what will you say of a *judgment to come* ? What think you of the punishments of the damned ? Is this a matter for *jesting* ?

What signify the *scoffs* of *foolish* and *wicked* persons ? What hurt can they do you ? Surely you have more sense, more honour, more courage, than to suffer it to turn you the breadth of a hair out of the way of eternal life ! How terrible soever it may be to think of, it will not be long 'ere you and I, shall see such *vain laughter* turned into *bitter weeping*. And is it not better to bear the scoffs of silly men ; a little while, than the wrath of Almighty God, for ever !

## S E C T. XXV.

*The joyful Contemplation of the Mercy of God to Penitents.*

**L**OOK seriously *back* on your life past, with repentance, and *forward* with resolution. Sue for *mercy* whilst it is yet the time for mercy, and there is ground for a rational hope. The method of obtaining pardon from your offended Maker is obvious : For *God is by Jesus Christ reconciling the world to himself, not imputing their trespasses (a)*. And by this one  
Medi-

(a) 2 Cor. v. 19.



*Mediator between God and man*, the salvation of the worst of sinners is effectually provided for, if he *timely* and effectually lays hold on the remedies that are set before him in the gospel. We are assured, that *Christ is able to save to the uttermost, those that come to God by him* (a). And he is as willing as he is able to save: for *whosoever comes to him, he will in no wise cast out* (b). Consider these comfortable words of our Saviour: he says, *Come unto me all ye that travel and are heavy laden, and I will refresh you* (c). *God so loved the world, that he gave his only begotten Son, to the end that all who believe in him* (that is, believe in him so as to obey his laws) *should not perish, but have everlasting life* (d). *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins* (e).

In these, and such like promises, you see the *glad tidings* of the gospel; is it *possible* not to rejoice? When a sinner becomes sensible of his corrupt and perishing estate, and perceives the sufficiency of the merits of Christ, and the readiness of his Saviour, to supply all the *good* he wants, and to prevent all the *evil* he fears; when, in this persuasion, he truly applies and dedicates himself to God through Christ,

(a) Heb. vii. 25.

(b) John vi. 37.

(c) Mat. xi. 28.

(d) John iii. 16.

(e) 1 John ii. 1.

Christ, with an earnest desire and purpose to obey and observe his will; the Lord will receive such a person, and enrich him with his grace, his mercy, and peace, here and for ever.—Do you not believe he will?

Christ is anointed of God to be our *prophet*, *priest*, and *king*, to instruct us, both by his word and spirit in the will of God, and to be a *peace-offering* for us; to train us up in the spiritual government of his gospel, so as to fit us for his eternal kingdom. He is appointed our leader, and the captain of our salvation; and it is the vital property of true faith to accept him as our Saviour, adore him as such, and to *live* to him.

This is the substance of the *Christian faith*, and of *God's covenant of grace with men*, and the only way to peace. Do you now see the dismal case of such senseless sinners, as daily affront God, and have no regard to his holy will and laws; who *do not* apply themselves to this Mediator between God and man; and *will not* submit to the easy *terms of peace*, which he proposes with such boundless love and tenderness to mankind? Consider what the vices are which lead you into this distress, and avoid them as you would avoid the *devil*; and *esteem your religion as the best thing in the world*.

Take

Take good heed of your behaviour, that such as are strangers to our religion may admire it, by its good effects which they behold in *you*; and that none be *hardened* against it by *your* ill behaviour. On this head I have already given you my thoughts. What a dreadful thing it was that *Amurath*, a Turk, should appeal to *Christ* himself, that is, to the doctrines of Christ, against the perfidiousness of *Uladislaus*, a Christian! The sober *Bannians*, who are *heathens*, have sometimes reproached *Christians* with their want of the fear of God, and a disregard to the name of *Christ*. Many other infidels abroad have complained of the intolerable immoralities of some Christians, though we profess the *purest*, the *best*, the only true divine religion in the world.

As sure as the sun outshines the stars, the *christian religion* has better rules, greater helps, vaster promises, and brighter examples, than any other profession in the world; and is therefore the best fitted to reform the manners of men, and render the world happy. If this be the case, far greater woes will come upon *us*, than upon others. If we do not *so make our light shine before men, that they may glorify our Father which is in heaven*, our sins will be greater than those of others, and we shall justly fall under a greater condemnation.

## S E C T. XXVI.

*Conclusion recommending the Resolution of a Soldier to act like a Christian on the clearest View of Generosity, in regard to the Sufferings of Christ, as the Friend and Saviour of Mankind.*

Nothing can be more self-evident than the folly of That man who lives as without God in the world: It is not to be a *man*. The history of our Saviour proves that he died to make atonement for the sins of men, on condition of their *repentance* and *amendment* of life. And as the Son of God died a bitter death on the cross for the sins of men, and taught us by this great and important lesson, how insufficient we are of ourselves to make any satisfaction to God for the offences committed against him, we ought most certainly to beseech *Him*, the God of mercy, to assist us in all our works, begun, continued, or ended in him; that by such assistance we may make our peace with him, and enjoy the benefits of those sufferings, which God, in his infinite mercy and love towards man, ordained that his own Son should bear on the cross. Figure to yourself the sufferings of so great a person, before whom all the kings of the earth should



should bow their heads, even to the dust of it, and but poorly express their humiliation. This was that mighty Monarch who made his triumphant entry into Jerusalem amidst the acclamations of the Jews that believed in him, "*Hosannah to the Son of David. Blessed is he that cometh in the name of the Lord.*"—Blessed indeed was he, whose power opened the eyes of the blind, who enabled the dumb to sing, and the lame to dance with joy!—Yet such was the foolishness and obstinacy, such the fatal blindness and perverse disposition of the rulers of the Jews, that they condemned this glorious Prince of peace to die upon the cross.

“ And what heart can conceive? what tongue can utter the sequel? Who is that yonder buffeted, mocked and spurned? Whom do they drag like a felon? Whether do they carry my Lord, my King, my Saviour, and my God?—And will he die to expiate those very injuries? See where they have nailed the Lord and giver of life! How his wounds blacken! His body writhes, and heart heaves with pity and agony!—O Almighty Sufferer, look down from thy triumphant INFAMY!—Lo, he inclines his head to his sacred bosom!—Hark, he groans.—See, he expires! The earth trembles; the temple rends; the rocks burst; the dead arise! Which are the quick?

Which are the dead? Sure nature, all nature is departing with her Creator."

This description of the crucifixion, drawn from the sacred scriptures, was written by an officer (a) on the *Tower guard*. He saw, and read, and believed the great truths of Christianity, and left behind him a proof that he did so, by his little book, entitled, *The Christian Hero*: thinking it his highest honour to devote his heroism to the religion of his country; and whilst he did his duty in this life to his prince as an officer, it may be hoped that he aspired at a substantial immortality after death.

Thus did the Almighty ordain from the beginning, that his Son should die to redeem a sinful world: But what was the consequence of the unequalled obstinacy and wickedness of the *Jews*, who were the instruments of this act of cruelty and injustice? Their famous city of *Jerusalem*, and the temple built by *Solomon*, was forty years after destroyed by the *Roman army*, and such of the people as were not actually cut off, were dispersed over the earth; and for near *sixteen hundred and eighty* years, they have not been permitted by God to collect themselves into a body, or form a government, manifesting to the whole earth this event, and

(a) Sir *Richard Steele*, a captain in the guards.

and the truths of the gospel of Christ. You see some of their descendants, who live among us, maintain to this day their particular customs, as it were, to remind us of this great event.

Upon the whole view of this matter, what think you?—Is not *heaven* worth taking some pains for? Is not *hell* too terrible in thought to be trifled with, much more to be felt? Be not *faithless* then, but *believe*; and if you *believe*, you cannot be so stupid and insensible as to rush into *damnation* as wantonly as common swearers *talk* of it, and *call* for it, to fall on their own heads. And how senseless is he who is negligent and regardless of the *great salvation* promised in *Jesus Christ*; therefore, *my friend, resolve, and be a man and a soldier.*

Methinks, I see your blood rise in your face with shame and indignation at your past folly. Resolve, I beseech you, and be a *man*. Be courageous, and follow your *Captain*, your great *Lord* and *Master Jesus Christ*. He beholds and records all your actions, thoughts, and words, and he will reward your *faithful services* with everlasting glory and happiness immortal!

*Meditation on reading this Book.*

ARE these things *true*, or are they not?—

Is there a state of rewards and punishments after death; or is *man* upon a level with the *beast* that perishes?

Surely man must be above *them*. — I can look *back*, on what is past; and *forward* on what *may* come: am I not then a *very different* creature from any of the *brute* creation?

Am I not a *reasonable* creature?—I *feel* myself accountable *to myself*, by means of my *conscience*, for *all* my thoughts, words, and actions.

Who gave me this reason and this conscience?—Who could give them but the great God that made me?

And for what did he make me, but that being *accountable*, I may *obey* him, *praise*, *honour* and adore him?

Well!—But am I not also accountable to *men*, creatures like myself? Yes surely: I am placed in *society*—I could not have existed without assistance from *others*, and therefore I must lend others my help.

I find many evil inclinations in my heart; but there are laws and rules of society with respect to my *words* and *deeds*, that these be not *hurtful* nor offensive to others. Are not *these laws and rules* agreeable to the laws of God?



They are exactly conformable to them ; and harmonize with them : they are a barrier, over which I cannot pass without trespassing against the laws of heaven.

I am liable *in some cases* to be punished, even with *death*, by the hand of an executioner, if I trespass against these laws enacted by my fellow creatures : is not this for the common good, that I may do to others as I would they should do unto me ?

If certain crimes against men like unto myself are punishable by a *temporal death*—will not crimes against God, unrepented of, reach to my *soul* ?

God is a spirit — my *soul* is spiritual : It may be condemned to *eternal death* : My reason and my *conscience* tell me it *will* be so, if I do not *repent*.

God is infinitely just, and what ought I to expect but *justice*—yet, praised for ever be his holy name, he is likewise *infinitely merciful* !

In reading this book I learn, that God will *pardon* me, if I sincerely *repent*, and not otherwise.

By whom is this notice communicated to me ?—By such persons, as surely are in earnest, and mean to instruct me ; and I believe they are able to do it. *They have studied ; they have examined their own hearts ; shall not I examine mine ?*

On what do these persons found the information they give me ?—On nothing more or

less than the *scriptures, the word of God*. The reasons on which they support their belief are agreeable not only to the common sense of mankind, but also to the evidence of the history of the life and death of the Son of God, *even Jesus Christ the Redeemer of the world*.

What they say, being founded on the laws which *Christ* has left on record, it must certainly be the rule of *my life*.

I must be accountable for what *I know*, as *they* are for what *they know*.

I am also accountable for what *I ought to learn*; and for the same reason that *God is just*, he will require of me what is *just*, and what is fit to be required of me, not what I cannot understand.

Ought I not to believe that all who follow That *rule*, will be happy for ever?

*Christ* died for me as well as for the greatest prince on earth.

Do I not anxiously *desire* to be *happy for ever*; and shall I not act agreeable to my own *anxious desires*?

These things *are surely so*: what madness then is it to live as if there was *no God*, nor any future state.

As to *this world*, it is nothing to me, except with regard to my life and present comfort; and life is as a *flower* that decays, almost whilst I look on it.

Life is a *vapour* that vanishes like smoke.

My

My sins add to the uncertainty of my life ;  
and God may make my bed this night in the  
grave !

O Almighty father and God of my life,  
what shall I do to be saved ?

I am resolved to live like a *christian* ; I will  
fall on my knees and say,

*Father, I have sinned against heaven and be-  
fore thee, and am not worthy of thy mercy, but  
as thou art graciously pleased to bestow it on  
me for the sake of thy dear son Jesus Christ.*

O God my father, and the parent of all  
mankind, and thou most blessed Redeemer of  
the world, give me resolution to exercise my  
reason and my faith !

Grant that I may obey thy law, O Christ,  
as my supreme good, and that in comparison  
of which all other things may appear of no  
value !

Grant, O Father, that I may chearfully  
run the race which is set before me ; using the  
reason which thou hast given me ; in *steadfast*  
faith and trust in thy holy word.

Give me *comfort* and *peace*, that by thy *grace*,  
I may cherish a lively hope of the mighty re-  
ward which thou hast promised, even thy *mercy*  
and favour, O *Father Eternal*, in thy king-  
dom, where mercy shines forth from the seat of  
thy glory in everlasting streams of unutterable  
bliss and joy !

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P R A Y E R S

SUITED TO

The SEVERAL OCCASIONS

O F

The XXVII HEADS of ADVICE  
and ADMONITION,

Contained in the preceding Pages;

P. R. A. Y. E. R. S.

EDITED BY

THE SEYMOUR GAZETTE

THE XXVII HEADS OF ADVISE  
AND ADMISSION

Contained in the preceding pages

1. *The Belief.*

**I** Believe in God the Father Almighty, Maker of heaven and earth :—And in Jesus Christ his only Son our Lord ; who was conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead, and buried ; he descended into hell ; the third day he rose again from the dead ; he ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the holy catholic church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and the life everlasting. *Amen.*

2. *The Lord's Prayer.*

**O**UR Father, who art in heaven ; hallowed be thy name ; thy kingdom come ; thy will be done in earth, as it is in heaven : Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us : and lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, ever and ever. *Amen.*

3. *For*

3. *For the Morning.*

O *Merciful God, the mighty guardian and protector of mankind, who hast safely brought me to the beginning of this day ; ponder my words, and consider my meditation : I am going into a world surrounded by snares, and beset with temptations : let my remembrance of thy wonders of old, and the repeated mercies which thou hast shewn to me, keep my gratitude in all its vigour, and the hopes of thy future favour add strength to my vigilance and care. Keep the door of my lips, that I may never swear, lye, or deceive ; and so guard my heart from all evil, that I may not trespass on any of thy righteous laws. This I beg for the sake of thy dear Son Jesus Christ my Saviour, in whose blessed name and words I further offer up my prayers. — Our Father, &c.*

4. *For the Evening.*

Almighty Lord of heaven and earth, who by thy mercy and provident care hast conducted me in safety to the conclusion of this day ; forgive the unnumbered offences I have been guilty of against thee, whether in *thought or word* ; or by any *action* unworthy my character as a *Christian*. I now retire to rest, in humble confidence of thy *protection*. Let this return  
of



of the hour of sleep remind me of the *shortness of life*, and teach me what it is to die!—Thus bending my soul in thy awful presence, I offer up the *sacrifice of my heart*: accept it, O Lord, as my *evening oblation*, and hear my unfeigned prayer! Banish from me all *evil desires*, that my own will may not conspire to my ruin. *Protect* me, I beseech thee, from all the perils of this night. Be thou my guard and my *defence*, and finally receive me into *eternal rest*, for *Jesus Christ his sake*. Amen.

*Our Father, &c.*

### 5. Repentance for Incontinence.

O Lord Almighty! I beseech thee, give me so true a sense of my condition, that I may truly repent of my sins. My transgressions testify against me: O let my heart bleed with contrition! Cast me not away from thy presence, nor hide thy face in displeasure: but in thy wonderful mercy, blot out the remembrance of my iniquities. Arm me, I beseech thee, with hope, and faith, and resolution, that I may hereafter be so watchful of my corrupt affections, as rather to die than offend Thee, O merciful and tender Father of mankind! Thus prostrating myself before thy throne, I beseech thee to accept this my imperfect prayer, and grant me the help of thy holy Spirit, for the sake of my Blessed Lord and Saviour Jesus Christ. Amen.

### 6. For

6. *For Chastity, and Purity of Mind.*

**M**OST merciful God, look down with compassion on me thy sinful creature, who offer up my prayers unto thee. Let not lust pervert my heart, nor any temptation turn mine eyes from heaven ! Purify my affections, and renew a right spirit within me. Wash me from my sins, and cleanse me from my offences, that my body may be a fit habitation for my immortal soul.—Guard every avenue to my heart, and give me strength to drive all wicked thoughts from me, that *religion* may become my *delight*, and *obedience* to thy laws my *comfort*. Send me thy helping grace, O merciful God ! for the sake of the spotless soul of thy beloved Son ; that no bad example may shake my purpose, no wiles of satan ensnare, no foolish fancy delude me into sin. Assist me with thy good Spirit, O God, and so guide my steps, and arm me with resolution, that I may persevere unto the end, and triumph over death and the grave. This I beg, O merciful God, through the mediation of thy dear Son, who died to redeem the world. *Amen.*

7. *For Assistance under the Wants and Infirmities of Life.*

**A**lmighty God, the Father of mercies, who knowest all the wants and necessities of thy creatures, I beseech thee to have compassion on my infirmities; and those things which for my *unworthiness* I dare not, and for my *blindness* I cannot ask, vouchsafe to give me for the worthiness of thy dear Son *Jesus Christ* my Redeemer. *Amen.*

8. *For the same.*

**A**lmighty God, who hast promised to hear the petitions of all who implore thy mercy in the name of *Christ*, I beseech thee mercifully to incline thine ears unto me, who now make my prayers and supplications; and grant that those things which I faithfully ask according to thy will, I may effectually obtain to the relief of my necessities, and to the setting forth of thy glory, through *Jesus Christ* my Redeemer. *Amen.*

9. *For Humility, Meekness, and Purity of Heart.*

**O** Father Almighty! Have mercy on a miserable sinner! I beseech thee *humble my soul in thy presence!* Remove from me all proud  
M looks;

*looks ; and turn away from me a haughty and disdainful spirit. Let no vain hopes deceive, nor evil desires pervert my heart ; and give me not over unto an impudent mind. Leave me not to the council of sinners, and let me not fall into their snares. Set a scourge over my thoughts, that the discipline of wisdom may rule my heart, and meekness of spirit give rest unto my soul. Let a habit of temperance restrain my appetites, that neither the greediness of the belly, nor the lust of the flesh, nor wrath, nor anger, may prevail against me. Pardon my ignorance and infirmities, and teach me to serve thee in true faithfulness, and sincerity of heart. This I beg, O Lord of mercy, for the sake of the meek and blessed Redeemer of the world. Amen.*

10. *For Success in a Calling, or Profession.*

*Almighty and eternal God, the sovereign disposer of all events, who by thy providence hast called me to my profession, grant that I may so employ my time as to promote my own good, and the welfare of others. Let all my intentions be pure, and my actions just and faithful. Give me such prudence and temperance, such christian love and charity, that my profession may be sanctified by my religion, and my labour by my careful attention to thy laws, that when I shall have served in the station wherein thou hast placed*



me, and ended my days, I may receive the reward which thou hast promised in *Jesus Christ*, my only *Advocate* and *Redeemer*. Amen.

11. *For Industry, and Resignation to Providence.*

**L**ORD God Almighty, who hast ordained by thy *unchangeable decrees*, that *man* shall eat his bread in *toil* and *labour*, give me, I beseech thee, an *industrious active* disposition. Let my *diligence* and *innocency* go hand in hand, and administer to their *mutual* support; that my days may pass in *safety* and my years in *comfort*. Teach me an *entire submission* to thy *will*; that having a *true relish* of my condition, the *life* of my *blessed Saviour*, and the *glorious example* of *humility* which he hath set before mine eyes, may appear with a *far brighter lustre* than any earthly glory! This I beg, O *Lord of life*, for His sake who redeemed this sinful world. Amen.

12. *For the Exercise of Christian Virtues.*

**A**lmighty Lord, and everlasting God, vouchsafe, I beseech thee, to direct, sanctify, and govern both my heart and body, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection I may be preserved in body and soul, thro' my Lord and Saviour *Jesus Christ*. Amen.

13. *For Praise and Supplication.*

**G**LORY be unto thee, O God most high !  
 On earth, peace, charity, and love ! O  
 thou that taketh away the sins of the world  
*have mercy on me, and receive my prayer !* O  
 Lord Almighty, father of angels and men,  
 with angels, and all the company of heaven, I  
 praise and magnify thy name : O *holy, holy,*  
*holy Lord God of Hosts*, who fillest heaven and  
 earth with thy glory ! O blessed Saviour, who  
 didst overcome the sharpness of death, and re-  
 deemest me with thy precious blood, let thy  
 mercy lighten upon me, and my confidence  
 be in thy mercies : O Father, inspire me with  
*humble trust*, that when I shall finish my days,  
 I may be numbered with thy saints in glory  
 everlasting. This I beg, O Lord of Heaven,  
 for the sake of the same *Jesus Christ my Re-*  
*deemer. Amen.*

14. *For Wife and Children.*

**O** God and Father of my life, whose goodness  
 extends to all the children of men, give  
 me thy grace and heavenly benediction, that I  
 may act as the instrument of thy Providence  
 in the care and protection of my *wife and chil-*  
*dren.* Give me so just a sense of my duty as  
 a *husband* and a *father*, that my sobriety and  
 in-

industry, and the *fear* of thee, O God, may *show them* the way to everlasting peace. Thou who art the tender parent of mankind, lead them, I beseech thee, by thy merciful arm into the paths of righteousness, that brotherly love, with *Christian* meekness and charity, may be the law of *their* own lives, and the comfort and support of *mine*. Incline their hearts to *industry*, and their hands to *labour*, that by the honest sweat of their brows they may think it their greatest happiness to eat the bread of *innocency*. This I beg, O Lord of mercy, for the sake of *Jesus Christ* thy Son, who died upon the cross to redeem the sincere and penitent. *Amen.*

15. *For Trust in God in Time of War.*

**A** Almighty Lord, thou God of Hosts, look down from thy glory on a miserable sinner ! Forgive the offences of my past life, and inspire me with such resolution in the discharge of my duty, that I may at all times face death without terror. Give me thy grace, that triumphing over my most dangerous enemies, *sin* and the *devil*, I may ever worship thee with my whole heart. In the evening and the morning let me praise thee ; and in the night watch, when the pavilion of darkness is spread around, and the enemy meditates in secret, make me watchful and calm, that I may repose my trust

in thy loving kindness and mercy. Give me comfort in the greatest danger; and in thy good time let me die the death of the righteous. This I beg in the *name* and through the *mediation of Jesus Christ my Saviour and Redeemer*, in whose blessed name and words I further call upon thee.

*Our Father, &c.*

16. *For the same.*

**O** Eternal God, the almighty protector of princes, and the defender of mankind, shower down thy blessings on my king and fellow-subjects; guard and protect my *officers*, and all my fellow-soldiers: vanquish our foes, O Lord, and scatter those that delight in war. Confound the councils of the disturbers of the world, and those who meditate evil against my country.—

Strengthen our arms to execute thy will, that if it shall please thee, our enemies may flee before us; and all the world seeing thy *power*, adore thy *holy name*! This I beg through the merits of my only *Mediator and Redeemer Jesus Christ. Amen.*

17. *For submission to civil laws.*

**O** Lord God Almighty, thou tender Father and sovereign protector of mankind, give me, I beseech thee, a right understanding of  
my



my duty as a *subject*; teach me to discern that true liberty is found only in thy service, and a strict obedience to the laws of my country; and let all my fellow-subjects so learn and practise their duty, that force may never become necessary in the government of their lives. Let *civil* magistrates discharge their duty with such a becoming fortitude and dignity, as may fully answer the wise and righteous purpose for which their authority is ordained. Let no *imaginary* evils take root in our hearts, and all *real* grievances be represented with such decency and humility, such judgment and candour, that no calamity may be heightened by any inconsiderate pretence for redress. Let equity, humanity, and mercy, flow as a stream from the fountain of *justice*, and by mutual benevolence and *christian* charity, render every affliction light. Let rulers and people be vigilant and attentive to the advancement of thy glory, that we may be all rendered acceptable in thy sight, Almighty Lord, through *Jesus Christ*, the judge, the sovereign and lawgiver of mankind! *Amen.*

18. *Before a voyage.*

Almighty God, the only disposer of the affairs of men, prosper me in my intended voyage, and carry me, and all that sail with me, in safety. Pardon my sins, and preserve my

my

my soul from all defilement, that neither the example nor enticements of others, nor the temptations offered in strange lands, may wound my *integrity*, or cause me to forget thee. Keep me, O Lord, for ever in thy favour, and so moderate my affections, that I may never do an unjust action. Preserve me and all my relations, and make us to behold each other's face again with gladness; and fit us for a state of uninterrupted enjoyment, through *Jesus Christ our hope*, in whose holy name and words I conclude my imperfect prayer,

*Our Father, &c.*

19. *At Sea.*

*A*Lmighty Creator and Governour of the world! who holdest the winds in thy hands: my dependance is on thee, from whom cometh my safety, and eternal salvation. I now commit myself to thy peculiar care. O Lord, I have often indulged my sinful lusts, and wrathful passions, contrary to my vows, to my covenants, and to thy revealed word. O grant that my lips may never more profanely utter thy great and glorious name, nor curse my fellow-creatures, who are made after thine image and likeness. I beseech thee, for Christ's sake, be merciful unto me, and pardon my sins.

Vouch-

Vouchsafe, O Lord, to keep me, by thy grace, from all the sins to which I am exposed; and let thy good providence preserve me from the dangers with which I am now encompassed.

I behold thy mighty wonders in the day of battle, and in the great waters : give me grace to adore thy wisdom and thy power !

Make thy gospel to shine with such lustre in the lives of all that profess it, that all nations may admire and embrace it. And Grant I may approve myself so faithful in my *Christian* duties, that I may be an example to others, and in thy good time give up my breath with joy. This I beg for Jesus Christ his sake.  
*Amen.*

20. *For the same.*

O Lord of mercy, teach me to consider, how soon the sea might be a common grave to us ! How soon we may be swallowed up in the deep, and wasted into our endless and unchangeable state ! But thy providence is as sure a defence on the *water* as on the *land*. Grant, O Lord, that all who sail with me, may arrive in safety at the place where they would be. Give us grace to prepare ourselves for that eternal inheritance amongst the just, which thou hast promised, through Jesus Christ

Christ our Lord and Saviour; in whose holy name and words I farther pray.

*Our Father, &c.*

21. *In a Storm.*

**O** *Lord Almighty*, look down on thy afflicted creatures, who send up their prayers unto thee.—Save us, *O Lord*, in this *dark and deep* distress!—The *waters* know thy voice, and though they now rage and lift up their waves against us, thy almighty power can make them calm. Assuage the stormy winds, *O God*, and let not our souls melt away with trouble. Give us fortitude to exert our strength, and skill to preserve this ship, and conduct her by thy merciful arm to safety, that we may proclaim thy mighty works. Suffer us not to be cut off from the living, and all our hopes suddenly brought to an end.

But if it is thy good pleasure that we now pass into the regions of immortality! *O merciful God*, forgive our sins, and receive our departing souls, for the sake of thy dear Son, who died a painful death upon the cross, to redeem us miserable sinners. Thou *Lord* knowest what is best for us; thy mercies are *infinite*! *Thy will be done*! Thus armed with *hope* in thy mercy, we resign ourselves to thy *Almighty wisdom*. Unworthy as we are, *O* suffer us not to perish! But whether in *life* or *death*,  
 preserve



preserve us, O Lord, for the sake of Jesus Christ,  
the blessed Redeemer of the world. *Amen.*

22. *Thanksgiving when safely arrived at  
any Port.*

O Merciful Father of mankind, by whose  
tender providence I am brought in safety  
to my desired haven: I humbly ascribe my pre-  
servation to thy favour and blessing! It is not  
in the power of man to preserve himself, or  
prosper his best endeavours. By thy goodness  
alone our lives have been preserved, and our  
hopes of future blessings cherished! Give me  
thy grace, that as I live *by* thee, I may live *to*  
thee, and never more dishonour thy *name*, or  
abuse thy *mercy*. And that I may never de-  
part from thee, incline my heart to a holy,  
righteous, and sober life. Let my continual  
gratitude and love ascend to thy throne, that  
my life on earth may be an introduction to  
That state of perfect bliss in heaven, where  
angels and saints praise thy glorious name for  
ever and ever! This I beg thro' Jesus Christ  
our Lord. *Amen.*

23. *Before a Battle.*

O Lord, Father of mercies, and God of all power  
and might! let the voice of my prayer  
come before thee, and hear my supplication  
for

for the sake of thy dear Son! Forgive me, O God, for I am a sinful man! There is *no power* but thine!—O Lord, manifest the greatness of it in this day of battle. Let me go forth undaunted, and discharge my duty like *a soldier*, that seeking thy glory in the safety of my country, I may defend thy true religion. This I beg, O God, for the sake of Jesus Christ, the great Captain of our salvation and Redeemer of the world. *Amen.*

24. *A thanksgiving after a Battle.*

O Lord God of host, thou great preserver of men, I humbly present unto thee the deepest gratitude and praise for thy merciful protection amidst the rage of battle! Thy hand, O God, preserved *me*! Teach me to consider the end of thy goodness, and make thy *present* mercy a stronger obligation to my *future* obedience, and an earnest of thine *everlasting* mercy, through Jesus Christ my blessed Lord and Saviour. *Amen.*

25. *For Peace.*

GIVE peace in our time, O Lord of mercy. and let the enemies of my country fall before thee. If it shall please *thy* providence to call us again to arms, give me health, strength, and

and resolution of heart, to discharge *my* duty with redoubled vigour, that the renown we have acquired in war, may still shine forth, and every *action* give new brightness to the *British* name. And let me, O Lord, follow my leader wherever *thy* providence shall ordain, that whether I live or die, I may act the part of a *man*, and a *soldier*, and find the highest joy in the strictest discharge of my duty, even to my expiring breath. This I beg, O Lord, that all of us may so live on earth, as finally to be received into heaven, and enjoy the happiness of the *blessed*, for the sake of our Redeemer Jesus Christ. *Amen.*

## 26. *Against Rebellion.*

O *Father eternal!* under whose almighty providence, the inhabitants of the earth are governed, inspire the hearts of our fellow-subjects, with a just abhorrence of *rebellion* against lawful authority! Give them a true sense of duty as *subjects*, that they may not draw the sword of justice against themselves; but with all their strength maintain the rights of their king and country, and render themselves acceptable to thee!

Let not *anger* or *envy*, *jealousy*, *pride*, or *discontent* seize their hearts, to plunge them into the miseries of civil war!

Regulate their affections and desires, and confine them to such objects as are pleasing in

N

thy

thy fight; that considering the strict account *they* must one day give, for the blood which may be spilled in the cause of our lawful sovereign and our country, they may return from the error of their ways.

Let not the *witchcraft of rebellion* deliver them into the hands of the Prince of darkness; but remembering for what cause the angels fell, they may subdue the pride of their hearts to That easy yoke which the almighty Lawgiver and prince of Peace hath required of us.

Open their minds, *O Lord of mercy*, to discover what is the measure of the submission due to the support of That government under which they have lived happily, and by such reasonable service, acquit themselves in thy fight, as the true subjects of the great Sovereign, whose spirit was meek and humble, and in whom was no shadow of turning from the everlasting paths of thy truth and righteousness.

I beseech thee to look down in mercy from thy throne, and convert the hearts of these foolish and unrighteous men, to the wisdom of the just, that no spirit of *faction* or *enthusiasm* or any *delusive hope* may prevail, to lead them into the snares of sin and death.

Let not the weak among fellow-subjects be exposed to the insults of the strong; nor the simple and upright, to the arts and contrivances of designing men: that these may not  
build



build their own nests with the spoils of the miserable and distressed.

Guide them, O Lord, by thy counsels, that they may *hear with patience*, and understand with an *upright heart*, the things which belong to their peace, lest they should be hid from their eyes for ever!

This I beg in his name who left it as his last request, that we should love one another, even the mighty Sovereign of the christian world, who was crucified by the vile hands of rebellious, sinful, and deluded men.

O Christ, thou son of the living God, who diedst to save the world, hear our supplication! Let the revilers of dominion and authority, repent of their misdeeds, and not draw the sword of vengeance against themselves, that they may not have their portion among the disobedient.

Grant this, O almighty and omniscient God! for the sake of the great Captain of our salvation, whose obedience to thee, the King of Kings, and Lord of the universe, hath obtained the glory of eternal ages, even *Christ* the Saviour of the world. *Amen.*

27. *For Repentance.*

*MOST* holy and almighty God, who hast created all things for the glory of thy sacred name, I cast myself down before thy

heavenly throne, imploring thy *mercy* and *forgiveness*. I have not duly glorified thee in the words of my lips, nor justly regarded thy *will* in the conduct of my life. My sins are without number, and without excuse. But, O Lord, I beseech thee, pity me according to thine infinite compassion. Forgive all the *profane*, the *foolish*, the *indecent expressions*, that have proceeded out of my mouth, and all the *evil* I have *done* in my whole life. Cleanse me from all my sins by the precious blood of Christ; and renew me by thy good spirit, O God, that I may from henceforth serve thee in *newness* of life, and walk with steadiness in the paths of everlasting rest. Mortify my evil affections and follies, and subdue my irregular passions and desires. Guard the door of my lips, and guide me by *faith*, in the *fear* and *love* of thee. Grant me thy grace to triumph over the world, that I may hereafter *live* to thine honour, and *die* in thy peace. Let my glory be in the cross of *Jesus Christ*, my *hope* and *trust*; to whom with thee, O Father, and the *eternal Spirit*, be ascribed all blessing, honour, glory, and power, for ever and ever! *Amen.*

### 28. For a happy Death.

**H**EAR me, O merciful Father, and extend thy goodness to me thy servant. Sanctify all thy corrections to me, that the sense of my *weakness* may add strength to my faith, and teach

teach me to consider death as a passage to heavenly joys. Let all my temporal afflictions be lost in the contemplation of thy love to man, that the *grave* may not divide me from thee ! O eternal Father, the guardian of spirits, the mighty defender of thy *faithful servants* ! hear my supplications, that whenever it shall please thee to remove me hence, I may be received into those regions, where *sickness, pain, and sorrow* shall be no more, even to dwell with thee in bliss eternal ! This I beg for his sake, who visited the mansions of the grave, that I might rise to everlasting life ! *Amen.*

29. *For a happy Resurrection.*

O *Merciful God* ! the Father of our Lord Jesus Christ, who is the resurrection of the dead. I beseech thee to raise me from the *death of sin, unto the life of righteousness*, that when I shall depart from hence, I may sleep in Christ ; and at the resurrection at the last day receive the blessing which he will then pronounce to all his good and faithful servants, in these comfortable words, “ *Come ye blessed of my father, receive the kingdom prepared for you from the foundation of the world.* ” Grant this, O merciful God ! through the merits of the same *Jesus Christ*, the great Redeemer of mankind ! *Amen.*

30. *Concluding Prayer for a good Life.*

**A**SSIST me, O gracious Father, in all my *thoughts*, and *words*; and further me with thy continual help, that in all my *actions* I may glorify thy holy name, and finally by thy mercy obtain everlasting life, through *Jesus Christ my Redeemer! Amen.*



ABRIDGMENT

### *of the Events*

*of the late War*

*in historical Order :*

*explanatory*

of the

# LETTERS

round the Effigies

*of his late Majesty.*



1. *The Star denotes Glory and Renown.*
2. *The Eye in the Clouds the Emblem of Providence.*
3. *The Light shining on his Majesty, the distinguished Lustre of his Victories and Renown.*
4. *The cross Swords under the Head denote Battles fought, and relate immediately to the Letters as explained in the following Pages.*



# EXPLANATION

## OF THE

### LETTERS

*Round the Effigies of the late KING, alluding to the Names of the principal Forts reduced; the chief Victories obtained; and the most considerable battles fought, by the British Forces, by Sea and Land, distinguishing the Years and Months.*

*Containing*

*An Abridgment of the Events of the War in historical Order.*

*In the Year*

**MDCCLV.**

S. **O**N the 10th of June, the *Lys* and *Alcide*, two of the enemies capital ships, being part of their fleet bound to *Louisbourg*, were taken off cape *SABLE*, after a short resistance, by the *British* fleet under the command of vice-admiral *Boscawen*.

*As the war, on the part of the enemy, began with their hostilities on the Ohio, and by their conduct in respect to the neutral islands; together with their*  
con-

*continuation of the last war in the East Indies; on our side it may be said to have commenced with this action, as the first mark of our resentment.*

*In August following, this vigorous conduct was pursued, Sir Edward Hawke, with the fleet under him, taking a number of French merchant ships, all he could find at sea.*

- B. The 16th of June, Fort BEAUSEJOUR built, by the French, and the strongest fortification in *Acadia*, after four days bombardment, capitulated to Colonel *Monckton*.

*Thus the reputation of the British arms in North America, began to promise fair to bring the American war to a happy issue. This strong hold was now named Fort Cumberland.*

- J. Fort ST. JEAN in the bay of *Fundi*, surrendered to the same commander. *This Fort and Beausejour (together with Gaspessie, taken in 1758,) and the removal of the people called French Neutrals, put his majesty's forces in the full and entire possession of all Acadia, about which so much writing and disputing passed, in consequence of the peace of 1748.—*

- S. The 17th of September, General JOHNSON, at the head of a body of provincial troops, defeated the French army consisting of 2300 men under Monsieur *Deiskau*, general of all the French forces then lately sent from *Europe*. This happened



pened at lake *Sacrament* near *Crown Point*, against which we were marching. *Deiskau* was wounded and taken prisoner, and near 600 of his men slain, with the loss on our part of 130 killed, and 60 wounded.

*This event was honourable to the provincial troops, and attended with the advantage of keeping them in spirits; to assist themselves and act with vigour in conjunction with the king's forces.*

## MDCCLVI.

- g. On the 13th of *February*, *Gheriah* a strong fort belonging to *Tullugee* *ANGRIA* (commonly called a piratical prince) on the coast of *Malabar*, was taken by Admiral *Watson* (a), Col. *Clive* commanding the land forces. On this  
occa-

(a) It is a circumstance to the honour of victors, when they shew any signal mark of humanity. Admiral *WATSON* having an interview with the mother, wife, and children of *Angria*, the old lady complained, that the people had no longer any king, she no son, her daughter no husband, and the children no father; the admiral replied, "*I will be a friend and a father to you all.*" Upon this, one of the children, a little boy of 6 years old, took hold of the admiral's hand and said, "*then you shall be my father!*" This so affected the humane disposition of the admiral, that it was with difficulty he refrained from shedding tears. The family of *Angria* dreading the *Mabarratas*, under whose dominion the country would now fall, the admiral ordered these women and children to be removed to *Bombay*, and taken all due care of.--- Whether the order was duely executed in this or any other shape, I never heard.

occasion a considerable number of ships was burnt in the harbour.

*This event totally defeated an enemy who had often been very troublesome, sometimes dangerous to the British trade to the East-Indies, and always occasioned an expence to our East-India company.*

- C. The 28th of *December*, the admirals, WATSON and POCK, recovered *Calcutta* out of the hands of the *French* and *Indians*, and restored it to our *East-India* company.

*This was the scene of the deplorable misfortunes which had befallen our fellow-subjects some months before, by being plundered, and many of them suffocated, by being thrust into a dungeon. Mr. HOLWELL, who was second in command, and several others, came out alive, but many more perished. The recovery of this place now afforded the quicker sense of joy, and furnished the means of chastising the false and cruel Nabob SURAJA DOULAH, who had been the occasion of their sufferings.*

MDCCLVII.

- C. On the 23d of *March*, the same admirals, WATSON and POCK, sailed up the river HUGLY, (a) with their little fleet, of the *Kent*, *Tyger*, and *Salisbury*. Colonel *Clive*, (late Lord CLIVE) commanded the army, being 700  
European,

(a) The *Hugly* is vulgarly called the *Ganges*, though it is a distinct river.

European, and 1600 black soldiers, with whom they took Chandénagore, the chief settlement of the French in Bengal.

By this blow, the French trade in that part of the world received a mortal wound, which affected Pondicherry also, by cutting off the supplies of provision, which were usually sent from thence.

M. The 22d of June, Colonel Clive defeated Nabob Surajah Doulah, at Plassy, on the banks of the Hugly, near Muxadabad. By this famous action, a revolution was brought about in favour of Mier Jaffier Ali Khaun, late general to Surajah Doulah: The interest of the French in Bengal was reduced to the lowest ebb: the British strength and reputation was increased; and great riches acquired. It was stipulated, that Mier Jaffier Ali Khaun should pay 1,250,000l. to the East India company; 625,000 l. to the British merchants; 250,000l. to the Gentoos and Moors; and 67,500l. to the Armenians; in consideration of their great services, and heavy losses at Calcutta; besides large sums to the army and navy. One third part was paid down, and the remainder at different periods.

These two years 1756 and 1757, finished without any other actions of great note, the enemies fleets having escaped our most laborious vigilance, and incessant cruizes for them: but, in the mean time, their trade was totally ruined by the activity and bravery of our officers and seamen, and the enterprising spirit of the nation in privateering.

G. On the 28th of February, Vice-admiral Osborne, commanding the British fleet in the Mediterranean, attacked the French fleet under the Marquis Du Quesne off Cape de Gat: the Foudroyant was taken, and another large ship run on shore, though not lost. The remainder of the French fleet was driven back to Toulon.

By this blow the other division of the enemies fleet, then anchored in Carthage, was obliged to keep in port; and it was not till after several months it ventured to return to Toulon. The apparent design of the enemy to defend Louisbourg, was defeated. For this signal service Admiral OSBORNE received the thanks of the house of commons.

It is remarkable, that Captain GARDINER who engaged the Foudroyant, in the Monmouth of 64 guns, commanded the Ramellies a 90 gun ship, when Admiral Byng was on board two years before. Captain Gardiner was killed in this action, but the Foudroyant now struck to the Monmouth. The unhappy event of Byng's not engaging the French fleet, to appearance was the loss of Minorca; brought the admiral to a trial; at which he was condemned to die, and actually suffered. He is the only British officer of note who has fallen in this manner for more than half a century.

e. On the 18th of March EMBDEN was recovered by commodore Holmes.



*The French, to the number of 4000, were driven from thence, by which the communication was opened with the army of the allies in Germany, by the channel of this important post.*

*In Asia.*

On the 29<sup>th</sup> of March, Sir GEORGE POCOCK, (on whom the command devolved by the death of admiral WATSON), with seven of his majesty's ships of inferior force, engaged the French fleet under the command of the Count d'Apché, consisting of nine capital ships.

*This action was near Pondichерrie: the enemy had near 600 men killed and wounded; our loss being inconsiderable. Had all our seven ships come up to the action, the affair had probably been decisive.*

On the 3<sup>d</sup> of August, was a second engagement of the same fleets, under the same admirals, in which the enemies ships were much shattered, 540 of their men killed and wounded; our loss being 31 killed, 116 wounded.

*In consequence of this action, the enemies fleet retired; their army commanded by General Lally, could no longer act with vigour, equal to the hopes he had entertained. These checks to the enemy rendered their utmost efforts, to counterbalance their losses in America, vain and fruitless.*

*In Africa.*

- S. On the 1<sup>st</sup> of May, *Fort Louis*, the enemy's chief settlement in *SENEGAL*, was taken by the *Nassau*, the *Harwich*, and two frigates, under the command of *Commodore Marsh*, with about 300 marines, and artillery men.

*This fortification is very difficult of access, even to boats; and is of value from its being a mart for the purchase of negro slaves, and gum senega, &c. In it were 92 pieces of cannon, with 232 French officers and soldiers.*

*In Europe.*

- M. On the 8<sup>th</sup> of June, a body of British forces, consisting of sixteen battalions, and some horse, under the command of the duke of *Marlborough*, landed at *St. MALOES*, and burnt near an hundred sail of merchant ships and privateers, with several magazines of naval stores: whilst the fleet under the command of lord *Anson*, vice-admiral of *Great Britain*, and admiral of the white, kept the enemy in awe, that they dared not venture out of *Brest*.

*This event, though nothing great in itself, served to lower the crest of the enemy, and terrify them; whilst our strength and resolution received an additional force, and gave proof that we had little to fear for our internal security, whilst we could thus brave the enemy by any effectual expeditions on their coast. It also produced a confidence at home, that the operations of the war abroad, would be conducted with spirit.*

*In America.*

L. On the 26th of July LOUISBOURG was taken by the Hon. *Edward Boscawen*, admiral of the blue, and commander in chief, with the generals *Amherst* and *Wolfe*.

On this occasion, four of the enemies capital ships were burnt, one capital ship with two frigates, taken, and four frigates sunk. This important fortress, the key of North America, was delivered up, with 5637 French soldiers as prisoners, besides the inhabitants. The landing our men under the difficulties of a boisterous surge, with rocks and precipices to clime, and an enemy to oppose them, with all the ingenuity and military skill of French men, who had made preparation for above two years, will ever deserve the most honourable record; the skill and bravery shown in taking this place, being equal to the most celebrated exploits in war.

The colours of the several regiments of the enemy, were carried in triumph through the streets of London, to the highest satisfaction of the people, who had expected this event the year before, as one of the greatest and most interesting objects of the war.

f. On the 27th of August, FRONTENAC was taken, and nine armed French sloops destroyed, by 3000 provincial troops, under the command of Colonel *Bradstreet*.

The reduction of this fort was of great consequence, as being situated at the entrance of lake On-

tario (a), and supporting the commerce with the river St. Laurence.

*In Europe.*

C. In *August*, the mole and bason of *CHERBOURG*, on the coast of *Normandy*, were taken, and blown up by a body of our forces, of about 6000 men, under the command of General *Bligh*.

Our troops remained there ten days, notwithstanding the enemy had been prepared to oppose their landing, and reembarked again without any loss. This bason was a work of great art and labour, constructed by the famous engineer, *Monsieur Belidor*. It was calculated to receive a great number of ships, and is so situated it might annoy the trade and coasts of these kingdoms; though the works of this place had been discontinued for some time, probably on account of the expence.—From thence were brought several very large brass cannons and mortars, which were also carried through these cities in martial procession, as trophies of war, to the great amusement and satisfaction of the people.

(a) The length of the lake *Ontario* from fort *Frontenac*, on the western side, is 197 miles. *Oswego* had been taken from us in *June* before, together with our naval strength on the lake, and all destroyed. It is almost in the centre on the S. E. coast of the same lake, with a convenient harbour, and was intended for building vessels, to keep *Niagara* and *Frontenac* in awe.



*In America.*

g. In September, GASPESSIE, on the peninsula at the mouth of the river St. Laurence, was taken by a few ships of war under the command of Sir Charles Hardy.

q. On the 25th of November, DU QUESNE, a fort situated on the river Ohio, after a very dangerous and laborious march, was taken by General Forbes, the enemies forces, to the number of 4 or 500, having deserted it and fled.

*It was here we suffered a grievous repulse under General Braddock, three years before, through ignorance of the manner of fighting with Indians, joined to the impetuosity of that general.*

*The building of this fort alarmed the British colonists, as the enemy might soon have become powerful; and it seems to have lighted up the flames of the war. This event gave the command of a great tract of rich country, which we previously claimed as our right.*

*In Africa.*

G. On the 29th of December, the Hon. Augustus Keppel, with the squadron under his command, in conjunction with a small body of land forces, under Lieutenant-colonel Worge, took the island and fort of Goree.

*As this was the principal settlement held by the enemy on the coast of Africa, the trade carried on by them, in that quarter of the world, necessarily became subject to Great Britain. In this expedition, the Litchfield, commanded by the gallant Captain*

tain Barton, and a bomb tender, were lost on the coast of Africa, and the crews made slaves by the Moors, who received large sums for their ransom.

*In Asia.*

In February, Governor Pigot, who presided at Madraſs, acted with such skill and vigilance, that Mons. Lally was obliged to raise the siege of *Fort St. George*. In consequence of this, Major *Brereton* took the field, and possessed himself of *Conjiveram*, and Col. *Ford* took the city of *Mazulipatam*; the whole coast of *Coromandel*, for 800 miles, thus yielding to the fortune of the British arms, *Pondicherry* excepted.

Major *Brereton* met a check in September following, and lost above 300 men; but Col. *Coote* repaired this loss, by taking the important fort of *Wandewash*, making the garrison prisoners of war. General *Lally* made a vigorous effort to retake it, having an army of 2200 Europeans, and 9000 Blacks: but Col. *Coote*, with 1700 Europeans, and 3000 Blacks, entirely defeated him, the *French* leaving behind them 1000 killed and wounded: among the latter was Brigadier-General *Buffy*.

This action cost us near 200 Europeans, among whom fell, much regretted, the gallant Major *Brereton*. General *Lally* fled with his scattered forces to *Pondicherry*. This victory was followed by the taking *Arcot*, where 300 Europeans were made our prisoners of war.

In the memorable MDCCLIX.

*In America.*

- G. On the 1st of *May*, the islands of GUADALOUPE, including the parts called *Grand Terre*, and *Basse Terre*, capitulated. In this conquest were employed nine of his majesty's ships under Commodore *Moore*, and 4000 land forces under the Hon. General *Barrington*.

*The campaign lasted three months, supported with the utmost labour, skill, and bravery, crowned by the most consummate perseverance. It is remarkable, that a few hours after signing the capitulation, it was known to the French, that a succour of 600 Regulars, and 2000 Buckaneers, were arrived from Martinico, to their assistance; but upon the news of the surrender, these forces retired.*

- g. On the 9th of *May*, the islands dependent on *Guadaloupe*, viz. DESEADA, SANTOS, and PETIT TERRE, capitulated.

- g. On the 26th of the same month, the little island of *Marie-galante* also submitted.

*In Europe.*

- h. On the 4th of *July*, Rear-admiral RODNEY blocked up *Havre de Grace*, bombarded and burnt part of the town, and some boats.

*This event served also to terrify the enemy, and might probably convince them, that we were in a condition to defeat all their designs against us.*

*In*

*In America.*

- t. On the 24<sup>th</sup> of July, TICONDEROGA was abandoned by the enemy, at the approach of General *Amherst*, by whom it was taken possession of.

*This fort is regularly built, and rendered extremely difficult of access. It is the chief defence of CROWN POINT, and remarkable for our suffering the greatest check, the year before, of any we met with, during the whole American war. Upon that occasion LORD HOWE fell. He was beloved in life, and his death lamented as a grievous loss to the army.*

- n. On the 25<sup>th</sup> of July, NIAGARA surrendered to the forces under the command of *Sir William Johnson*, after a smart action in the neighbourhood, in which the enemy was put to flight, and many killed and taken.

*This fort is of great importance from its situation, in commanding the communication between the great lakes Erie and Ontario.*

*In Europe.*

- T. On the 1<sup>st</sup> of August, a memorable victory was obtained at THONHAUSEN, near *Minden*, under prince *Ferdinand of Brunswick*, in which the British forces had the greatest share.

*This great event in Germany turned the course of the war in Europe, and gave fresh spirits to the allies; and to Britain, the assurance that her affairs might ultimately prove as happy there, as in any*



any other place, so far as it created a diversion of the enemies forces. — But the expence of this Germanic war was so vast, no nation on the earth could bear it: neither could the event be ascertained in a country abounding in such numbers.

*In America.*

C. The 4th of August, the enemy being dismayed at his approach, Major-general AMHERST took possession of Crown Point.

This fort had long been an object of great jealousy to the British colonies, from its situation at the back of ALBANY. Its strength, considered as an American fort; its preserving a communication by Montreal with Quebec; its commanding the trade of the lakes, and also as a place whence the enemy might most easily make inroads into our colonies, rendered the reduction of it long wished for with anxiety.

*In Europe.*

L. On the 20th of August, his Majesty's fleet in the Mediterranean, composed of 14 ships of the line, under the command of admiral Boscawen, pursued the French fleet of 12 larger ships, under M. de la Clue, who had slipped through the streights of Gibraltar. Part of the British fleet came up with part of the French off LAGOS on the coast of Portugal. The enemy, according to their usual practice in this war, attempted to save themselves by flight, and their admiral's ship; the Ocean ran on shore,

shore, and was burnt, together with the *Redoubtable*. The *Centaur*, *Temeraire*, and *Modeste*, three capital ships, were taken. The headmost ships, before the action began, made sail for Cadiz, where they took refuge.

For this great and signal victory Admiral Boscawen was made general of Marines, and received the thanks of the house of Commons: Notwithstanding the prevention of De la Clue's junction with Conflans at Brest, the latter ventured to sea three months after, with design to convoy an army to Ireland. The destruction and dispersion of M. de la Clue's fleet, also served to convince our enemies, that our loss of Minorca did not disable us from commanding the streights of Gibraltar.

*In Asia.*

**M.** On the 4th of September, there was a third engagement off *Pondicherry*, under the same commanders. In this action we had 1 ship of 70 guns, 3 of 64, 3 of 60, and 1 of 50, in all 8 ships, with 492 guns, and less than 4000 men, engaged with 3 of 74, 5 of 64, and 3 of 60 guns, in all 722 guns, with 6400 men. The conflict was severe for two hours, 11 of our men being killed, 122 wounded dangerously, and 263 slightly hurt.—The loss of the enemy was said to be not less than 1000 men. Mons. *D'Apché* retreated, and took shelter under the Fort of *Pondicherry*.

rie. Sir *George* having, in a few days, put his ships again in condition for action, with his usual vigilance, invited the enemy to a new engagement; but they had no confidence in their ability to meet him.

History can hardly furnish an instance of two fleets fighting *three* battles, within eighteen months, under the same commanders, without the loss of a ship on either side. The enemy was superior to us in numbers, and fought near the walls of *Pondicherrie*. The arrival of Admiral *Cornish*, with a fresh squadron of *British* ships, gave us so great a superiority in those seas, the *French* admiral no longer appeared.

*In America.*

On the 13<sup>th</sup> of *September*, was fought the famous battle of *QUEBEC*, the capital fortress of the French *American* dominions. The fleet was commanded by Sir *Charles Saunders*, and the land forces by Major-general *Wolfe*. They got up the river *St. Laurence*, at the end of June. The *British* forces found much difficulty in attacking this fortress, and lost many men, while the enemy made a *formidable* attempt to destroy the fleet.

At length, General *Wolfe* projected a plan, which effectually deceived the enemy. Having carried his troops three leagues up the ri-

P

ver,

ver, he brought them down in boats, in the utmost order and silence, in the dead of night, and ascending a hill covered with wood, deemed inaccessible by the enemy, put his men on equal ground with them, whilst *Admiral Saunders* made a feint in another part. Though our numbers were reduced by the former attacks, and much inferior to the *French*, we gained a complete victory, with the loss of 500 men, leaving about 1500 *French* and *Canadians* dead on the field. Their famous *General Montcalm* died of the wounds he received on this occasion.

The admirable stratagem, by which this victory was obtained; the surprising secrecy and address with which the design was executed; and the intrepidity of our troops, were such as generations to come, will read the account of with wonder. They will look back with honour and respect on the brave *Wolfe*, who fell on this memorable day, universally lamented as one of the greatest military geniuses of his time, with a soul most upright, and a heart no less generous, sincere, and amiable.

In four days after the battle, the city, having 241 cannons, and several mortars, mounted, surrendered to the valour and fortune of *General Townsend*.



Thus was the city of *Quebec*, which had raised her ramparts as undisputed queen of the vast continent of *North America*, subjected. This fortress had, by every secret machination with the *native Indians*, during many years, distressed our northern colonies.

*The news of this event was the more joyful at home, as the campaign was nearly expiring, and the difficulties generally thought unsurmountable.*

A monument was voted by the representatives of the nation, as a tribute to the memory, of General *Wolfe*, who had thus devoted his life to his country, with such distinguished zeal and intrepidity.

M. On the 8th of *September* following, the city of *Montreal*, the last retreat of the French in *Canada*, submitted to Sir *Jeffery Amherst*. This prudent general, with great labour and circumspection, conducted an army of 10,000 men, through a fatiguing march by land, and afterwards by a voyage in boats, down the river *St. Laurence*. This took up two months and seventeen days. Sir *Jeffery* had planned his operation to meet General *Murray*, with a body of his forces from *Quebec*; and they both landed on the island on which the city of *Montreal* stands. *Monf. Vaudreuil*, the French commander, seeing the strength and intrepidity of the forces which were come

against him, delivered up himself and his garrison without resistance, to be transported to *Old France*.

Thus the *French* power in the *American* world, sunk before the fortune and bravery of the British fleets and armies : and the hopes which their sanguine writers appear to have entertained of establishing a *puissant empire* in that part of the earth, vanished like a *dream* !

This year, the sixth of the war, nearly terminated the contest in *North America*.

At *Quebec*, *Wolfe*, *Saunders* and *Townsend* shined in the glory of That atchievement.

At *Louisburgh*, *Boscawen* and *Amberst*.

At *Montreal*, *Amberst* and *Murray*.

Six battles were fought at different periods.

I. *Du Quesne*, in which General *Braddock* was defeated.

II. *Ticonderoga*, in which General *Abercrombie* was repulsed.

III. *Sillerie*, in which General *Murray* maintained a combat against three times his numbers, and retreated back to *Quebec*.

IV. *Crown-Point*, in which General *Johnson* defeated *Monf. Dieskau*.

V. *Niagara*, in which General *Johnson* also succeeded.

VI. *Quebec*, at which General *Wolfe* triumphed, though in *death* ; and General *Townsend* completed the work.

During this *American* war, we lost *Oswego* and *Fort William Henry*, both which were *recovered*, and the strong-holds of *Beaufejour*, *Niagara*, *Frontenac*, *Ticonderoga*, *Crown Point*, and others of less note, were subjected to us, as *related*.

We *secured by treaty*, an extent of country of above *two millions of square miles*, the greatest part of which had been defended in such a manner, as proves in what esteem the *French* held it. If we contemplate the advantages which may result from these countries being connected with *our other possessions*, the value of them must be computed by the conduct of the natives with respect to their mother country.

Fertile lands abounding in real necessities, give *strength by numbers of inhabitants*, as well as solid *riches* arising from their produce, that is, when they trade fairly and pay taxes in common with other subjects, otherwise the riches they acquire by means of the indulgence shewn by their *parent country*, may be turned *against* her own breast: *her own children* may become objects of *jealousy*, as *rivals in commerce*; or create apprehension, as a *formidable enemy*. *Honesty* and *due subordination* can only render them *faithful* and *valuable*.

*In Europe.*

B. On the 20th of November, a victory was obtained at sea, wonderfully providential. *Sir Edward Hawke*, with 23 sail of his majesty's ships, defeated the French Admiral *Conflans* with 21 sail of capital ships, in *Quiberon bay*. Notwithstanding the approach of night, the numerous rocks on the coast, and the wind blowing hard, *Conflans*, in a manner that indicated no mind to fight, nor yet to make to sea, *ran in* with the shore. *Sir Edward* with his usual intrepidity, and no less determined a resolution, *on this great occasion*, followed. The consequence was, that the *Soleil Royal*, and the *Hero*, were run on shore and burnt: the *Thesée* and *Superb* were sunk; and the *Formidable* taken. Of the rest of the enemies ships, some were driven to sea, and others, by throwing many of their guns overboard, got into the river *Villaine*. On our part, *we lost two capital ships* on the rocks, *but saved their men*.

By this memorable defeat, the design of the French to invade *Ireland*, with 20,000 men, then ready near the *Villaine*, was frustrated: And thus the enemy was rendered incapable of renewing the attempt with any prospect of success.

For this eminent service, *Sir Edward* was rewarded with a pension of 3000*l.* per ann. during the life of himself and his son.

*Thus*



Thus finished the renowned year 1759, in which it pleased the Almighty to befriend our cause in so astonishing a manner, generations to come will deserve great reproach, if they cease to express their gratitude to the great Lord of host, in the most exalted terms.

MDCCLX.

M. The first remarkable event was on the 25th of February, when Commodore John Elliot added lustre to the glory of the British arms, off the *Isle of Man*. With his little squadron of the *Eolus* of 32, the *Pallas* of 36, and the *Brilliant* of 36 guns, he took the French frigates, the *Marshal de Bellisle* of 44, the *Blond* of 32, and the *Terpsichore* of 26 guns, with the loss of only 5 men killed and 31 wounded. In this action the gallant *Thurot* lost his life.

This French squadron originally consisted of five frigates, and 1200 land forces, calculated to second the grand designs of *Conflans*. *Thurot*, by running into *Norway*, had escaped the pursuit of the British ships of war, for near two years. After taking many small prizes, he landed and plundered the small town of *Carrickfergus* in *Ireland*, where he learnt the fate of *Conflans*, and was now returning home with his three ships.

#### *In America.*

In April, General *Murray*, who commanded at *Quebec*, was threatened with a siege, by  
 Monf.

Monf. *Levy*, with no lefs than 10,000 *French* and *Canadians*. The general thinking his forces in a *habit of beating* their enemy, ventured with 3000 men, to give M. *Levy* battle at *Sillerie*, near *Quebec*. After leaving behind him, killed and wounded, a third part of his little army, the enemy lofing near 2000 men, he made good his retreat.

Immediately on this action, the city was befieged, viz. on the 11th of May, and in no little danger from fo fuperior a force. General *Murray* defended the town, and Lord *Colville* arrived with a fquadron of *British* fhips five days after: The enemy's frigates which covered their camp were taken; and our fhips played on their entrenchment fo briskly, they were obliged to raife the fieve.

The *British* nation was thus eftablifhed in this important conquest, which opened a paffage for the reduction of all *Canada*.

#### *In Europe.*

In *Germany* the *French* were much ftronger than us in numbers, and frufrated our attempts upon feveral occafions; but never without a greater lofs, nor without giving ample testimony, that the *British* troops were hardly to be refifted, or knew what it was to yield themfelves prifoners of war.

Amidst the actions of the year, the most considerable was in our favour. On the 16th of *July*, the hereditary prince of *Brunswick* beat General *Glaubitz* near *Ziegenhagen*. In this action 177 officers, the prince of *Anhalt*, and General *Glaubitz* himself being of the number, were taken prisoners, with 2482 men: nine pair of colours, and six pieces of cannon, were also taken, and a great carnage was made of the enemy.

The business of this day was accomplished chiefly by the fury of *Elliot's light horse*, a new raised British regiment, which exerted an amazing bravery and activity.

The 31st of *July*, was fought the battle of *Corbach*. The skill and ardour of the *Marquis of Granby*, at the head of the *British horse*, carried him on for five miles on a full trot: Coming up with the enemy, he attacked them with an irresistible fury. Captain *Philips* brought up the artillery with the same amazing rapidity, so that *the day* became ours, with so small a loss as 130 killed, and 460 wounded and missing. Many of the enemy were drowned in the *Dymel*, and 1500 remained dead in the field.

These two actions gave new spirits to the allied army; and though this *German war* was in general against the inclination of the people, and attended with so vast an expence, the glory of our victories dazzled us, and our apprehension of  
danger

*danger from changing the system, kept us in the same course.*

The 5<sup>th</sup> of *September* gave the enemy another blow. The *hereditary prince of Brunswick*, by an admirable disposition, with a small detachment, surprized 2000 horse, and some foot, in the night, at *Zierenberg*, and defeated them, without any loss on our part.

This *surprize* was so near to the grand camp of the enemy, that the *prince* was obliged to retreat immediately, but not without carrying with him 36 officers and 400 private men prisoners.

On the 16<sup>th</sup> of *October* another battle was fought at *Campen*, in consequence of a grand attempt of the allies to recover *Wesel*. After giving proof of such perseverance as the actions of the war so abundantly testified, we were obliged by the great superiority of the enemies numbers to retreat, after the loss of near 1200 men killed, and 500 taken prisoners; the enemy having suffered yet more in this *bloody action*.

Here *Lord Downe* was mortally wounded, and soon after died, leaving behind him the character of an intrepid warrior, and amiable man.

*In 1756, 1757, and 1758.*

Before I finish the *abstract* of this victorious *Æra* of our history, it is necessary to mention the



the actions of some *private sea captains*, which were less bloody, less expensive, and I apprehend, *more useful*.

During 1756 and 1757, Captain JOHN LOCKHART, in the *Tartar* frigate, took at least *nine* privateers, several of them being of equal force with his majesty's ship. The names of *Lockhart* and *Tartar* became terrible to all the enemies privateers.

*This brave and fortunate officer was distinguished by a present of plate, with a handsome inscription on it, from the merchants and under-writers of London, as a token of their acknowledgments of his great services in protecting their trade.*

#### *In America.*

The 31st of October 1757, Captain FORREST in the *Augusta* of 60 guns, Captain SUCKLING in the *Dreadnought* of 60, and Captain LANDON in the *Edinburgh* of 64, in all 184 guns, and 1232 men, defeated a French squadron off *Cape François*.

*It is remarkable, that the enemy came out of port to give battle to our squadron, their force consisting of 2 ships of 74 guns, 1 of 64, 1 of 50, 1 of 44, and 2 of 30, in all 366 guns, and 3340 men; but with great difficulty escaped being taken. Their frigates towed them off, whilst our ships being much shattered in their rigging, could not pursue.*

In

In *March* 1758, Captain GILCHRIST, in the *Southampton* of 36 guns, took the *Danae* of 40 guns.

*This action, joined to the many others in which captain Gilchrist had been engaged with single ships of greater force than his own, gained him much honour. In consideration of the grievous wounds he received, a pension was given him for life.*

In *November* 1758, Captain TYRREL, in the *Buckingham* of 65 guns and 472 men, engaged the *Florissant* of 74 guns and 700 men, with one frigate of 38 guns and 350 men, and another of 28 guns, and 250 men. This happened off *cape François*.

*The Florissant struck, but night coming on immediately, and the current setting to favour her, she escaped being taken possession of by the Buckingham.*

This year Captain DENNIS, in the *Dorsetshire*, took the *Raisonable* of 64 guns, commanded by the *Prince de Mombason*, with very little loss on our part.

#### MDCCLX. *In Europe.*

The 4th of *April* Captain KENNEDY, in the *Flamborough* of 20 guns, and Captain SKINNER in the *Biddeford* of 20 guns, engaged the *Malicieuse* of 36 guns and 250 men, and the *Opale* of 32 guns, and 250 men, near the rock of *Lisbon*.

*In this action, captain Skinner lost his life, fighting like a brave man; his lieutenant had the*

same fate; the master of the ship who succeeded, would probably have taken the *Malicieuse* if she had not run; as would captain Kennedy the *Opale*, if his rigging being shattered, had not prevented the pursuit.

Many other actions of the like nature, will be found in the more ample annals of this war.

This year did not produce so many victories as the former, so little was left to be done: We were amazed at our success,—'till an important event exhibited a proof of the vanity of this world, whatever we may imagine the glory of it to consist in.

The 25th of *October*, our most gracious sovereign *GEORGE II.* at That time having his heart big with anxiety for the events of the war in *Germany*, was summoned to appear before the *King of Kings*; He descended into the mansions of the grave, his body being thus distinguished;

*Here lie deposited  
The remains of the most Serene  
Most Mighty, and most Excellent,  
Monarch,*

GEORGE THE SECOND,

*By the Grace of God, King of  
Great Britain, France, and Ireland,  
Defender of the Faith:*

*Duke of Brunswick and Lunenburgh,  
Arch-treasurer, and Prince Elector of the Holy  
Roman Empire.*

*He died the 25th Day of October,  
In the Year of our Lord MDCCLX,  
In the 77th Year of his Age,  
And in the 34th Year of his Reign.*



In the Year of  
**CHRIST THE REDEEMER,**  
M.DCC.LXI.

And the first of  
**G E O R G E . III.**

Sovereign of the **BRITISH** Empire.

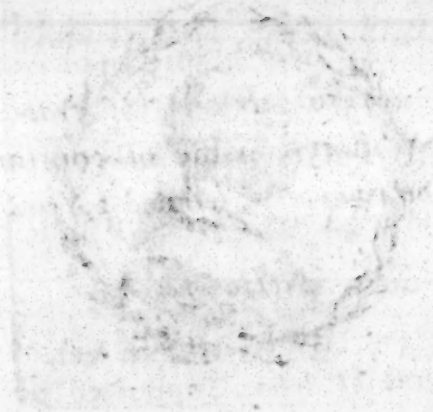


In the Year of

CHRIST THE REDEEMER,

MDCCLXII

GEORGE E. III.



MDCCLXI.

**W**E come now into another æra, under our most august and benignant Sovereign **GEORGE III.** whom God preserve.

This year was distinguished for victories, not only from their *importance*, with regard to the objects subdued, but as productive of the only true end and design of *war*, a *happy peace*!

The attempts to obtain a pacification, were however *ineffectual*: a new war was apprehended with *Spain*, at a time when all *good men*, who saw their country bleeding at so many veins, were anxious for *peace*; though we were yet more capable of continuing the *war* than the *Spaniards* seemed to imagine.

*In Europe.*

The 25th. of April, a body of land forces under General *Hodgson*, supported by a squadron of ships under the command of Commodore *Keppel*, landed on the island of *Bellisfe*. Nothing less than the utmost steadiness and skill in these brave commanders, and the most amazing intrepidity in the soldiers, could have accomplished this work. The shores, for the most part, form a lofty wall of rocks, and render the

access extremely difficult: To this we may add, that there is no harbour. The chevalier de *St. Croix* defended the citadel of *Pallais* six weeks, with remarkable bravery. Near 1800 of our troops were killed or wounded; the person of most eminence being Sir *William Peere Williams*, Bart. This was the third young man of figure and fortune, whose genius led him into military exploits, and who had fallen on the coast of *France*.

The enemy affected to treat our conquest with contempt; and indeed the advantages of it were doubtful, requiring so great an expence to preserve them. The French were certainly kept the more in awe, on their own coast.

#### *In Asia.*

The 15th of June, *Pondicherrie*, the capital, and only remaining settlement of any consequence in East-India, surrendered to the victorious arms of Great Britain.

This place had been for many years, the pride and boast of *France*, for its strength and beauty: it was her seat of empire in *Asia*, and her favourite object of commerce.

After a tedious siege and blockade of eight months, General *Lally*, and his garrison consisting of near 1400 European soldiers, supplied with every thing except provisions, submitted to the British commanders, Colonel *Coote* and Admiral *Stephens*.

This



This conquest cost us *three capital ships*, which perished in a storm. — As one of the *judicious* measures of this war, the city and fortification were entirely levelled to the ground, and the materials sold to the natives.

Thus did divine *providence* befriend the *British* cause, and give us the undisputed command of the whole coast of Coromandel.

In the mean while, the Nabob *Jaffer Alli Khaun*, said to be drunk with power, and to abuse his authority, received the law from the *British* forces in *Bengal*, who gave the diadem to his nephew.

Count *D'Etaing*, having violated his parol given him when in our hands, ravaged the coast of *Sumatra*, took *Bencoolen*, and did us some mischief; but nothing which gave any check to the rapid success of the *British* arms in the *Eastern* world.

#### *In America.*

This year, *Dominica* one of the neutral islands, was taken from the *French* by Lord *Rollo*, supported by a squadron under the command of Sir *James Douglas*.

#### MDCCLXII.

This year opened with exploits in war, superior to any which had been attempted before, as if the whole *British* nation, with one common consent, meant to show the world that their enemies had no part to take, but

to accept of *peace*; such as in humble confidence, the Almighty still befriending our cause, we might with equal prudence and justice demand.

*In America.*

On the 5th of Feb. *Fort-Royal* in the island of *Martinico*, was taken by a body of *British* troops, under the command of General *Monckton*, and a squadron of ships under Admiral *Rodney*. This was executed with a very inconsiderable loss, though the greatest difficulties were apprehended. The general, on this occasion, expressed himself in these words. "I cannot find words to render that ample justice due to the true valour and persevering ardour of his majesty's troops. The difficulties they had to encounter in the attack of an enemy, possessed of every advantage that art and nature could give them, were great: their perseverance in surmounting those obstacles, furnishes a noble example of *British* spirit."

In a few days after, the town of *St. Pierre* submitted to the same army and fleet: Upon which, all the inhabitants of this rich and fertile island gave up their arms, and owned their conquerors. A greater blow *France* could not well receive. *Martinico* and *Guadaloupe* remained as a kind of deposit in our hands, to constrain her to accept of peace,

tho' it should cost her the resignation of all her pretensions to North America!

In the same month of *Feb.* a detachment from the same army and fleet reduced *St. Luzia*, *St. Vincent*, *Tobago*, the *Granadas* and the *Granadillas*,—whilst *Hispaniola* trembled!

*In Europe.*

The 21st of *May*, the *Active* frigate and the *Favourite* sloop, fell in with the *Hermione*, a *Spanish* register ship, off *Cape St. Vincent*, and took her after some contest, the *Spaniards* being reluctant to yield up a vast treasure. She had on board, about 700,000 *l.* sterling value, so that every private man of the *British* crews acquired a fortune.

This was the first great blow given the *Spaniards at sea*. It served at once to shew their nakedness, in trusting so much riches, without a defence, and our good fortune in finding it.

During the summer of this year, the allied army acquired such an ascendancy in *Germany*, notwithstanding the great superiority of numbers, that the enemy seemed to be sensible *Providence* had fixed a period to their present ambition, and a boundary beyond which they could not pass. Whilst they received the most sensible experience of the destructive effects of war, *Germany* bled at every vein; her fields  
were

were laid waste ; her provinces were unpeopled ; the victors in common with the vanquished, languished for peace.

The contest between the *King of Prussia*, and the *Empress Queen of Hungary*, had been long and bloody : It was now of near seven years date, and contrary to all former wars, several campaigns had been carried on during a great part of the winter season.

The *Russians* had also suffered very severely, tho' their perseverance obtained the celebrated victory on the *Oder* : Their *Empress Elizabeth* had entertained a fear of the great abilities of the *King of Prussia*, not without a personal dislike to him. The numbers of the *Russians* threatened to overwhelm him, when the death of *Elizabeth* put an end to That part of the war.

The *Prussian* monarch acted in many instances like a consummate general : The management of his treasury, and the discipline of his troops, were equally wonderful ; his genius, so peculiarly adapted to war, found resources under all circumstances of danger and distress, to a degree that will challenge the admiration of the remotest times. The great Ruler of the world seemed to make an eminent display of his almighty power, the military achievements of this prince being incredible to future ages, on any other principle, but



but that of the singular interposition of Providence.

To judge from success, heaven was not less propitious to us! The *French* gave way in almost every part. The names of *Prince Ferdinand of Brunswick*, and the *Marquis of Granby*, were as terrible to their enemies, as pleasing to their friends. The *Marquis*, who commanded the *British* forces, though often profuse with respect to his private fortune, gave such proofs of generosity and humanity, as well as valour, that every soldier loved him; and most men praised him; as if they meant to recommend to their children to learn from him to be brave and faithful.

The most celebrated action of this year, was on the 24th of June, viz. the battle of *Williamstahl*, when the grand army of the enemy, commanded by the two marshals, *D'Estree* and *Soubise*, was surprized in their camp at *Grabenstein*, and 126 officers and 2570 men taken prisoners, and near 5000 men killed and wounded.

This was the most complete surprize of a whole army, during this, or any other war of our times. The day was crowned with the more glory, the victory being obtained with very little loss.

Upon

Upon every occasion, the *Hanoverians* and *Hessians* behaved extremely well, though the *British* troops had generally the *post* of *honour*, and consequently of *danger*. *Prince Ferdinand* had given many proofs of his abilities as a general; perhaps *this day* will be recorded with the highest honour.

In the mean while, it became necessary to open a new scene of war. *Portugal* was threatened to be swallowed up by the superior armies of *Spain*, in conjunction with *France*. Whether either of these powers really meant to attack *Portugal*, is much to be doubted; but to outward appearance her sovereign had his chief dependance on the intrepidity, skill, and experience, of his general count *La Lippe Buckebourgh*; and the valour and discipline of a handful of *British* forces. The most distinguished exploit was the surprize of *Alcantara* in *Spain*, under the conduct of Brigadier *Burgoyne*, who led a detachment of *British* troops.

It appeared that the *Spaniards* were very ill provided for war; or did not chuse to hazard a battle with troops which had acquired so great a renown, and were so confirmed in a habit of conquering or dying, as *ours* were.

#### *In America.*

The 27th of *June*, *St. Johns*, on the island of *Newfoundland*, was surprized by a small squadron of the enemies ships under the Chevalier

valier *Ternay*, and 800 land forces under the command of the Count de *Hauffonville*. Could the *French* have maintained their ground, it might have created some difficulty in the negotiation for peace: They made some attempts for this purpose. The winter was coming on apace, but they were not so fortunate as to strengthen themselves:—Lord *Colville* cruized off the port with a much inferior force to that of *Ternay*, but the Chevalier remained quiet in harbour, till the arrival of a *British* squadron, sent out to join Lord *Colville*, when fear drove the *Chevalier* to sea in the night. By this step he escaped.

On the 20th of *September* following, this place was retaken by a body of about 800 men, under the command of Colonel *Amherst*, and a squadron of ships under Lord *Colville*. The *French* were all chosen men, and to appearance as fine troops as any in the world; but they did not hazard a resistance. *This recapture silenced all complaints at home.*

#### *In Europe.*

In the course of wars, one often sees how wantonly lives are squandered, where no particular object on either side is, or perhaps can be obtained. Such was the event of the 20th of *June*, at *Brucker Muhl*, near *Amoneburgh*, in Germany, commonly called the *Battle of the Bridge*. The allies defended a redoubt on one side, and the French a mill on the other, and

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during

during the whole day, 7 or 8000 of the allies were brought up, and these employed a greater number of the enemy. On both sides, 50 pieces of cannon were played at the distance of 300 paces, and the small arms at 30 paces. A terrible fire, for near 15 hours, was sustained without intermission, from day break till dark night: The oldest soldier never saw a more severe cannonade. Those battalions which came up late in the day, made a parapet of the dead bodies. The allies lost 500 men, the French though covered by the mill, suffered more. This action decided nothing, except the enemy's taking the small post of *Amonenburg*, by which they gained no material advantage.

*In America.*

**H.** We come now to the period of crowning the whole of our military achievements in this arduous war.

SIR GEORGE POCOCK, being returned home at the end of the last year, he was singled out to command the fleet destined against *Spain* in the western, as he had been against *France* in the eastern world: the earl of *Albemarle* was appointed to command the army.

It was absolutely necessary to our affairs, direct our blow where the wound would penetrate deepest, and the smart be felt most sensibly. This was no less than the capture of *Havanna*, the capital of the island of *Cuba*, and the grand rendezvous of the *Spaniards*.



*America.*—Our fleet sailed from *England* the 5th of March, and after spending some time in the West Indies, to collect our forces from the islands, and *North America*, we passed the streights of *Bahama* with 19 ships of the line, 18 frigates, and 150 transports, having near 14000 troops on board.

On the 7th of *June*, they landed safe on the island of *Cuba*, within five miles distance of *Havanna*.—The first obstacle of any consequence, was the *Moro Castle*, which guards the entrance of the harbour, and covers the city. This castle is strongly defended by art, and still more by the lofty rocks on which it stands. The rocky ground near it, and an open road with a dangerous coast, on the sea side, contribute to make it formidable. The castle communicating with the town, was continually succoured.

The weather was exceeding hot, and fresh water at a considerable distance. Add to this *Don Luis Velasco*, second in command of the Spanish fleet, an officer of consummate intrepidity, was appointed for the defence. The siege was carried on with great vigour; but it was not till the 30th of July that a mine was sprung, which making a practicable breach, the place was taken by storm. On this occasion, the brave *Velasco* was killed, leaving behind him a name, which does the highest honour to his

country.—The 1st of August, the town under the command of *Don Juan de Prado* capitulated. The accidents of war, joined to those of a bad climate, had so thinned our numbers, both by sea and land, *our victory was dearly bought*. Our loss in men was near 10,000; but it crowned the war with a *necessary* and honourable peace. Though the *Spaniards* fought chiefly within their walls, the defence they made did not cost them less than 5000 men.

The most valuable object taken on this occasion, was the *Spanish fleet*, under the command of the *Marquis De Real Transporte*, consisting of 9 ships of 74 and 64 guns; 3 other capital ships sunk at the mouth of the harbour, and 2 which were on the stocks; 25 loaded merchant ships; 600 pieces of cannon, of which 102 were of brass; and between 2 and 3 millions of dollars belonging to the king of Spain, and the royal company.

*The Count de Superunda*, lieutenant-general of his catholic majesty's forces, and late viceroy of *Peru*; and *Don Diego Tavares*, major-general of his forces, and late governor of *Carthagená*, were both in the city, on their return to *Spain*. To these persons all due honour was paid by their conquerors.

Thus was *Spain* brought to terms of peace, by a blow, the most severe she could receive; and our good friends the *Portuguese*, delivered from

from the *supposed* dangers which threatened them. By this stroke, our gracious and humane sovereign, and his prudent counsellors, were enabled to act with vigour in the great work of *peace*.

Providence had still in reserve for us, *one* advantage more, worthy of record, as it added wealth and strength to our common stock.

The 9th of October, the Hon. *Augustus Keppel*, rear-admiral of the blue, after performing his part so well under Sir *George Pocock* at *Havanna*, having a squadron under his command, fell in with and took two French frigates, and 18 sail of merchant ships, going home with loadings from *Cape François*. These were computed at 250,000 *l.* value.

*Peace* preserved us from the hazard of a *reverse* of fortune; and the mischiefs which often attend successful wars, when drawn out to a length unknowing where they are to stop, were effectually prevented. *Europe, Asia, Africa,* and *America*, owned the hand which delivered their sons and daughters, and offered up to heaven their prayers of gratitude and joy.

To sum up the whole, *my friends*, there can be no better proof of valour, by land and sea, nor of the indulgence of heaven to us, than the battles we won, and the list of the enemies ships which fell into our hands, or were destroyed, during the war. This loss of naval strength which the enemy suffered was very  
con-

considerable, though their conduct was so remarkably cautious, they always *shun'd* opportunities of fighting, as if they meant to *waste* and *tire* us out.

Thank heaven we were *true* to ourselves, constant and steady in our aims on the water, as well as the land.—May the almighty God of Hosts ever defend our armies and fleets, and preserve our *holy* religion and *upright* laws against all foreign enemies, and the chastisement of such deluded subjects, as would plunge their daggers into the breast of their common parent!





THE FOLLOWING LIST seems to be near the number, of which the particulars is not material at this distance of time. The account of the whole will hardly ever be come at, as the enemy did not proclaim all their losses: Some of their ships suffered in *East India*, of which I had no account.

*Ships, frigates, and sloops of war, and capital East India ships of the enemy, taken, sunk, burnt, destroyed, and lost, during the war begun in 1755.*

Ships from 50 to 84 guns.

Taken	-	-	-	-	-	27
Sunk	-	-	-	-	-	7
Burnt	-	-	-	-	-	11
Lost or destroyed	-	-	-	-	-	7

Ships from 14 to 44 guns, frigates and privateers.

Taken	-	-	-	-	-	60
Sunk	-	-	-	-	-	5
Burnt	-	-	-	-	-	2
Lost and destroyed	-	-	-	-	-	14

F I N I S.

